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THE MASTER AMONG THE MASTERS.

GAY LECTURES 1920-21. BY DAVID J. EVANS, TH. D.,
PRESIDENT WILLIAM JEWELL COLLEGE.

LECTURE I—HEARING THEM.

If the history of the world is the judgment of the world, then we who have been witnesses of, and partakers in, the world-shaking events of the past few years have before us the serious task of attempting to understand that judgment, and to discern the meaning of that historical era which in our own times reached so disastrous a culmination. World events fraught with such terrific results do not spring up out of the ground, neither do they descend out of the clouds. They are more nearly related to this human stuff of instinct and education, of motive and character, of persons and institutions, of ideas and ideals, of ambitions and hopes, of envies and rivalries, of prejudices and animosities, of philosophies and religions, which we know as our age and our civilization. The world judgment is but a revealing crisis, bringing to the surface and exhibiting tendencies at work in the world history. And when the crisis smites the whole of human life, like shocks of doom, it is imperative—however inadequate our knowledge—that we search with contrite hearts and chastened minds

for the antecedents in history whose consequences brought the march of progress to so tragic a halt. It may well be that our capacities for self-judgment would prove pitifully disproportionate for the task, but that should not deter us from making the attempt so long as we have a conviction that history is not wholly a matter of predetermined necessity but that human beings as individuals, as groups, as nations, choose the warp and woof from which the texture is woven. The Mohammedan may murmur devoutly, "It is fate", and submit to conditions like a slave; the materialist may use his hackneyed phrases, "The struggle for life and survival of the fittest", and bow to biological necessity; the sociologist may offer us the scant consolation of the gospel of economic determination, but the Christian must subject the crisis to an analysis which reveals causes and results, for which there is moral responsibility; and he must discover and apply the forces and methods of social control which he trusts will remedy the defects of history and avert a judgment so calamitous.

Viscount Morley brings his *Recollections* to a close with an incident and attitude that leave a lingering sense of sad futility. He describes himself as taking a walk in autumn at eventide, over the fading heather accompanied by his dog, and so he muses: "A painful interrogatory, I must confess, emerges. Has not your school—the Darwins, Spencers, Renans, and the rest held the civilized world both old and new alike, European and Trans-Atlantic, in the hollow of their hand for two long generations past? Is it quite clear that their influence has been so much more potent than the gospel of the various churches? Circumspice! Is not diplomacy, unkindly called by Voltaire the field of lies, as able as it ever was to dupe governments and governed by grand abstract catchwords veiling obscure and inexplicable purposes and turning the whole world over with blood and tears to a strange witch's Sabbath? These were queries

of strange pith and moment indeed, but for something better weighed and more deliberative than an autumn reverie.

"Now and then I paused as I sauntered slow over the fading heather. My little humble friend squat on her haunches, looking wistfully up, earger to resume her endless hunt after she knows not what, just like the chartered metaphysician. So to my home in the falling twilight."

The autumn reverie and the falling twilight and the fading heather bring us the question, and suggest that in his mind there was some connection between the dominant philosophy and the blood and tears of that strange witch's Sabbath. After a long lifetime of observation and activity in European politics and diplomacy that question is at least suggested and doubtless under circumstances better weighed and more deliberative than an evening walk would have produced meditations and answers that would illuminate for us his conception of modern history and its judgment.

But apart from Viscount Morley, we who have been nourished in the faith of prophets and apostles who believe in a personal God of righteousness and who find in the Lord Jesus Christ a perfect revelation of deity, in person, character, will and purpose, and for whom the spiritual verities discovered in Him and proclaimed by Him constitute the structural principles of human progress and destiny . . . we on our own account and in order under His power and authority to control the constructive elements in human progress, must evaluate for ourselves those human instincts and activities that may obstruct the accomplishment of the will that He prayed might be done on earth as in heaven.

It is in the guiding light of this conception that I hope to discuss with you the general tendencies in modern education, the content of Christian education, and agencies for Christian education; and however far afield we

may wander and whatever topics we may discuss, we shall remember that the Master stands in the midst of the masters, as He did of old, amidst the doctors of the law, and He will hear them as they present their theories of education and when they have finished speaking He will ask them questions, and then I trust He will answer us all and show us the way to make effective His program for the education of the world.

What then are the tendencies in modern education, and what do the masters say for themselves? What are the theories that underlie educational activity; what is the life philosophy to which these tendencies more nearly relate themselves? These are questions which must be answered before we can hope to understand the more specific trends in modern education. It seems gratuitous to waste time in search for fundamental principles when, as is perfectly well understood, education has to do with boys and girls, men and women; and with subject matter such as reading and numbers and nature studies, history, art work and all the other materials found in a modern curriculum. And is it not perfectly well known and said over and over again that character and complete living constitute the chief aims of education. Why trouble ourselves then concerning some deep-lying substratum of philosophy when the practice of education is so direct, concrete and simple? So one might argue, but not with reason. The interpretation of reality supporting the practice is more important than the practice itself. Education fits into the general design of human history and progress, and if we do not know the design, we shall not be able to evaluate the factors of our educational system, to criticise its defects or discover its virtues.

A fairly thorough system of education that trained the mind and prepared for living might arise from a general plan and be dependent upon a world view that would rob life of its most potent forces and of its sweetest charms. We must look to our philosophy!

What we here discover is significant chiefly because we do not have in present human thought a system of philosophy that dominates the mind of the race. Since the breakdown of ecclesiasticism at the beginning of the modern era the human mind has been restlessly seeking a new place of rest, and, like Noah's dove, has thus far found no resting place. We are eagerly awaiting the olive leaf fresh plucked but as yet the waters of uncertainty surround us on all sides.

The renaissance was essentially a revolt from authority and the discovery of human life as having worth in and of itself. It was the impulse that continuing down to the present day drives us in the unending search for truth, is ever impatient of authority and is ever restlessly demolishing the old and constructing the new. This spirit in our day makes itself most manifest in the scientific inquiries, and since in the middle of the nineteenth century the natural sciences have become for the human mind the chief objects of interest a confusion has been introduced into philosophical thinking that far outranks the famous controversies of the Realists and the Conceptualists of the Middle Ages. The dyer's hand becoming subdued to that it worked in, the materialism of the sciences crept into our conception of ultimate reality. Under the influence of Darwin, Spencer and Haeckel; philosophy itself became little more than a generalization based upon results of investigation in natural sciences. Evolution, while strictly speaking a term applied to the history of things, soon carried into philosophy the idea of a reality that is becoming. This process culminated with Haeckel and it was in him that materialism found its most popular and thoroughgoing advocate. But the Huleh of Haeckel was too hopeless a hell, and out of its confusion we are but now beginning to emerge. The revolt against materialism has been widespread but not effective enough thus far to keep it from fouling all the fountains of ethical conduct and all

the wellsprings of human hopes. The conflagration of 1914-18 may be only the first of a series that will kindle and burn in our human life until we stand again purged from the type of ethical thinking that would relate man to the dinosaur and justify his hate as an instrument of his survival.

REVOLT AGAINST MATERIALISM.

In the meantime, the revolt against materialism has taken several directions, and has not yet become sufficiently organized as a dominant philosophy of life. The revolt itself is loathe to leave aside some of the principles which the natural sciences seem to find so fruitful and practically every attempt at reconstruction of life philosophy carries with it the idea of evolution. If we look at the sciences themselves the revolt is against the mechanism and is not clearly defined. Vitalism and energism while more attractive as designations for mysterious forces throw no more light upon the nature of the processes involved than mechanism itself. James Ward says the mechanical theory as a professed explanation of the world received its death blow from mechanical physics itself. And again, "Naturalism is not science and the mechanical theory of nature, the theory which serves as its foundation, is not science either." If one may but refer to Driesch and Haldane, the former in *The philosophy of the Organism* and the latter in *The Pathway to Reality*, we find that in their judgment the natural world as we call it is not self-contained but from the lowest form of life to the highest and from the least conceivable devision of matter, whether atom or electron or ion or an ether corpuscle or a vortex of force to the most massive of the planets, say Alpha in Orion, there is an indwelling life and a guidance of the process that at least suggests purpose and intelligence. The revolt of pragmatism and humanism bring into philosophy a new

method of interpreting reality and, with the emphasis upon the moral struggle (it looks like a real fight) and the insistence upon value judgments as a method of interpreting reality and human experience as a norm and as a point of view from which to judge reality, pragmatism promises an effective battle but has not yet succeeded in organizing its philosophy into a complete unit. In Balfour we find expression of the revolt of the intellect, the esthetic sense and the moral facts of the universe. I cannot refrain from quoting that most eloquent piece of philosophical literature in which Mr. Balfour by expressing the naturalistic outcome so far as man was concerned offered a sufficient refutation for it: "Man so far as natural science by itself is able to teach us is no longer the final cause of the universe, the heaven-descended heir of all the ages. His very existence is an accident, his story is a brief and transitory episode in the life of one of the meanest of the planets, of the combination of causes which first converted a dead, inorganic compound into the living progenitors of humanity, science indeed as yet knows nothing. It is enough that from such beginnings famine, disease and mutual slaughter, fit nurses for the future lords of creation, have gradually evolved after infinite travail a race with conscience enough to feel that it is vile and intelligence enough to know that it is insignificant. We survey the past and see that its history is of blood and tears, of helpless blundering, of wild revolt, of stupid acquiescence, of empty aspirations; we sound the future and learn that after a period long compared with individual life but short indeed compared with the divisions of time open to our investigation the energies of our system will decay, the glory of the sun will be dimmed, and the earth tideless and inert will no longer tolerate the race which has for a moment disturbed its solitude. Man will go down to the pit and all his thoughts will perish; the uneasy consciousness which in this obscure corner has

for a brief space broken the contented silence of the universe will be at rest; matter will know itself no longer, 'imperishable monuments' and 'immortal deeds', death itself and love stronger than death will be as though they had never been, nor will anything that is be better or be worse for all that the labor, genius, devotion and suffering of man have striven through countless generations to effect."

This same kind of revolt is manifest in Eucken—who insists upon the independence of a spiritual world from which this world of ours and especially the world of men derives its significance. In Pringle Pattison and Sorley we find a development of the conception that religious ideas and moral obligations are a part of reality as we know it, and that they must be considered if our interpretation of reality is to include the whole. The poets, as was to be expected, are also in revolt, and we read:

"Twere best at once to go in peace
Like birds the charming serpent draws,
To drop headforemost in the jaws
Of vacant darkness and to cease.

"A pagan kissing for a step of Pan
The wild goat's hoofprint on the loamy down
Exceeds our modern thinker who turns back
The strata . . . granite, limestone, coal and clay
Concluding coldly with—Here's law, Where's God?"

Again,

"There's not a flower of spring but dies ere June
But vaunts itself allied by issue and symbol,
By significance and correspondence
To that spirit world outside the limits of our space
and time
Whereto we are bound."

Theology, of course, is in a continuous revolt; but here, too, there has been no consistent organizing of religious conceptions. Ritchianism seeks refuge from historical criticism and methaphysics in a new theory of knowledge and finds in religious faith a judgment of

worth or value that is independent of metaphysical reality or historical truth. In this respect theology is most allied to pragmatism and suffers from the same inability to push its conceptions through to a rational apprehension of ultimate reality. And again, theology has sought refuge in a new emphasis upon the immanence of God, thus bringing into the world as we know it the ever-energizing spirit of the Deity so that the becoming is a matter of divine guidance, and all that is becomes His dwelling place. Energy and motion, stardust and man, conscience and faith are all expressions of the Divine in-working.

This cursory survey of modern philosophical tendencies reveals to us something of the confusion of modern thought. There is no dominant system that sustains the will of men, there is no unity of thinking, there is no international concensus, and most of the philosophical literature of today reveals at best a patch-work eclecticism. So we drifted and will drift.

Turning now to the

MORE SPECIFIC EDUCATIONAL TENDENCIES

we shall glance at these as they are now advocated and taught in our leading educational institutions. I begin with a quotation from a recent philosophy of education that will proclaim the general standpoint. "The doctrine of evolution is now regarded as legitimate scientific method in the search for reasonableness in human experience. While the method has by no means been given its adequate philosophical interpretation, nevertheless it is accepted as the best working hypothesis in the organization of the facts of educational theory and practice. The partial application of the method already made has given rise to a new appreciation of the significance of education in human life and its possibilities in the progress of spiritual evolution. It has

developed a new attitude of intelligence as to the nature of man and a clearer insight into the sources of human well being. The thoroughgoing application of the doctrine to the concrete problems of education, its aims, its subject matter and its method is the work of the future" (MacVannel).

This states in general terms the viewpoint of our modern educators. I shall proceed to show its application more specifically in biology, in psychology and religion.

BIOLOGICALLY. Thorndyke, *Educational Psychology*: "The importance to educational theory of a recognition of the fact of original nature and of exact knowledge of its relation shown in determining life's progress is obvious. It is wasteful to attempt to create and folly to pretend to create capacities and interests which are assured or denied to an individual before he is born."

Norsworthy and Whitley, *Psychology of Childhood*: "A man is what he is primarily as a member of a certain family, sex, race. These three factors give him his inheritance, his capital, his stock in trade; and these birthday gifts bound his ultimate achievement. True, environment, training and education play their part in the production of man as we idealize him, but that part is conditioned and limited by the nature which is being influenced. In other words, though Burbank may produce a prickless thistle by careful selection and though he may improve a variety of figs immensely by careful regulation of environment, yet we never expect to gather figs from thistles, their natures being originally so differently determined." The meaning here is that the child's fate is largely determined before he is born, educationally speaking, and that training, nurture, moral and spiritual discipline by means of personalities can modify and induce variations only to a small degree. It is a dangerous approach to the creed of biological determinism.

Thorndyke again: "Man's original equipment dates far back and adapts him directly only for such a life as might be led by a family group of wild men among the brute forces of land, water, storm and sun, fruit and berries, animals, and other family groups of wild men." (First, civilize your babies.)

Norsworthy and Whitley: "The original traits and interests of man are not such as fit him in a civilized community of the twentieth century, and therefore the fact that these tendencies are modifiable is of tremendous importance. In this *fact alone* rests *all the civilization of the world, all the culture of the ages, all the promise of the future. Here is the field and foundation of education.*"

Bolton, *Principles of Education*: "In a word, the whole natural history of the individual has been operative in shaping his destiny. The given individual is the result of all the forces acting upon the developing organisms from the time they began life as simple one-cell congeners of an aqueous medium. One's education begins not only 200 years before one is born, but aeons before." (Early start.)

We see that the tendency in education, considered from the standpoint of biology, is frankly evolutionary and largely deterministic. Some educators have used this biological factor in the construction of what is known as the culture-epoch theory in education, which is briefly this: that in the education of the child the material of instruction ought to be so provided that the child would repeat in his culture development the general stages of the mental development of the race from savagery to civilization. Some have gone so far as to prepare texts, stories and games by means of which a child participates in the cave and tree life of his ancestors and partakes of the meat roasted by a newly discovered fire and of the juicy marrow of those far-off feasts. It is held that the child does these things quite

naturally by reason of a race memory and while the theory has some practical difficulties to overcome in its thorough application it has many earnest advocates who hold to the theory in a more or less modified form. Vicious slander on childhood. They can be taught to imitate anything.

PSYCHOLOGY. The psychology of modern education follows closely the biological trend. Partridge, *Genetic Philosophy of Education*: "The fundamental fact of this biological philosophy is that mind and body have evolved together in the race and have developed together in the individual in one continuous process. Not only therefore must all mental facts be understood in terms of, or with reference to, physical facts, but the individual both in his mental and physical aspects must be studied in relation to the whole history of the race. This evolutionary principle must be applied to all problems of psychology until we have a complete natural history of the mind. Psychology must deal with facts and not as in the past with ultimate principles. *Its field is the study of all expressions of mind, all actions and institutions that are its products, including the instincts of animals, myths, customs, and beliefs of primitive man, reflex and automatic movements, disease and abnormalities.*" "My brethren, be not many masters."

A recent development in psychology emphasizes much the human instincts and discovers in them springs for human conduct and the building of character that are more important to consider than the reason by many fold.

Partridge: "These elemental, racial and hereditary parts of the mind are not only far greater in volume than that of the reason, but their power in determining conduct outweighs them even many fold. The feelings and instincts are the deepest part of our nature because they are racial; the study of them should come first in psychology, and should have the highest place . . . All

the deepest feelings and habits are inheritances from a past sometimes inconceivably remote. Our feelings today are what they are because in the mind there are remnants of older forms of life."

These instincts and hereditary tendencies have been defined and classified, and I summarize here the definition and classification which Professor MacDougal makes—who has recently come to Harvard University from the British Isles. His definition of instinct is as follows: "An instinct is an inherited or innate psycho-physical disposition which determines its possessor to perceive and to pay attention to objects of a certain class, to experience an emotional excitement of a particular quality upon perceiving such an object, and to act in regard to it in a particular manner, or at least to experience an impulse to such action." He classifies the fundamental instincts with their primary emotions as follows:

The instinct of flight, an emotion of fear

repulsion	disgust
curiosity	wonder
pugnacity	anger
self-abasement	negative self-feeling
self-assertion	positive self-feeling or elation

The parental instinct with a tender emotion.

Along with these are others, such as reproduction, gregariousness, acquisition, construction. From these fundamental instincts and primary emotions are compounded the sentiments, joy, sympathy, the esthetic susceptibilities, moral judgment and religion itself.

RELIGION. In the matter of religious education, the same viewpoint has come to be dominant. Religion is recognized as a natural expression of human experience.

A modern study of anthropology and comparative religions has domiciled religion in its human habitat and made it a familiar and instinctive thing, possessing useful functions both for the individual and society. Psychologists have emphasized its close connection with the changes occurring in adolescent life. Conversion so becomes not an isolated phenomenon belonging exclusively to the Christian religion; it is an experience common to all who succeed in readjusting an enlarged self to a newly socialized conception of the world. I quote again: "The religious life is the center, we may say, of the higher life of the race since it emerged from a state of nature; and the individual in all the years following puberty, during which the acquisition of civilization is repeated. The child passes through stages of religious growth in which he repeats the faith and worship of lower races, in which he is susceptible in turn to those forms of religious expression found in savagery and of all the later steps of religious development in the race. He is at first a fetish worshiper, a worshiper of sacred stones, trees, animals, celestial bodies, rising only later to a greater feeling and intelligence in which nature as a whole becomes an object of awe and worship. Like the race the child passes in his religious concepts from the specific to the more general. He goes through stages such as in the race are represented by the religions of Mohammed, Confucius and last of all, of Jesus. The natural culmination of this long progress of growth is in some form of conversion and with it, initiation into the religious life of its elders . . . As manhood and old age supervene, still other changes take place in the religious life which bring it nearer to the religions of decadences or torpid civilizations, such as Buddhism and Brahmanism. (Aged deacons.)

Conversion is thus defined: First, a harmony within the old life of sin or self-service; second, tension, and a sense of sin, error, loss or decay; third, the stage of

losing a burden, the surrender of a perverse will; fourth, a sense of being saved, of progress and growth toward a new and higher plane. Partridge.

I bring this survey to a close with a general view of the meaning of education for the race, what might be called the teleology of the educational process: "Changes in the industrial, social, moral and religious life were never so great as now. Precisely what the final result of this evolution of man is to produce in the universe or even in what direction it is tending, it is quite impossible for us to know. But there is every indication that man has not reached his final form nor the perfection of which he is capable; that the best things in his history have not yet happened."

Todd, *Theories of Social Progress*: "That the final goal of all things, if they have or can be made to have a goal, is not some merely static perfection for God, society or the individual; it is the identification of personal interests with social interests to an increasing degree.

. . . Neither can humanity dodge the final responsibility for its own fate. To call in the gods is to court disaster . . . Man was surely placed on this planet to work out his own salvation. Moreover, I hold it to be neither sacrilege nor *lese majeste* to believe that with applied sociology and an education leavened by it rest this problem of harmonizing more closely through an enlightened will the facts of social achievement and progressive social welfare."

The masters have spoken. They represent the general tendencies in modern education. We have heard them speak. The masters have spoken in the presence of the Master. What will the Master say?

(Lecture II in October number.)

IMAGINATION IN RELIGION.

BY REV. FREDERICK C. SPURR.

REGENT'S PARK CHAPEL, LONDON, ENG.

"Casting down imaginations (*λογισμὸν*) and bringing every thought into captivity to the obedience of Christ." 2 Cor. 10:5.

St. Paul is explaining to the Corinthians his method with them, and the motive by which he is inspired. He falls back upon a series of illustrations derived from military life. He is out on a great campaign, to destroy fortresses, to destroy the enemy and to capture prisoners for his King. That is the purpose of his ministry, to bring all men to the obedience of Christ, because in that obedience true liberty alone is found. One of the fortresses he attacks is "imaginations", or reasonings; an illicit mental attitude resulting in a false life. It is hardly necessary to say that what we mean by our word 'imagination' was not in the Apostle's mind. His psychology had probably no place for it. But we are entitled to include amongst the things that are to be captured for Christ the power that *we call* imagination, since St. Paul includes in his sweep the whole life of man. We shall therefore be quite in accord with his larger thought if we make a faulty English rendering of his word the starting point for a study upon the need of a consecrated imagination of religion.

I.

It is only by very small people that imagination is held in small esteem. Some of our intellectuals, particularly those who pride themselves upon being 'rationalists', are scornful of imagination which they regard as something antithetical to reason; a light and frivolous thing, indeed, which is the source of most of the world's superstitions. The really great men of the world, however, as

we shall see, are of a different mind. We are all well aware how grossly imagination can be perverted. For many it becomes an instrument of falsehood, creating unreal situations and depicting unreal scenes. Britain will not readily forget the trick played upon her population in the early days of the war when the legend of Russian troops passing through the country en route for France was invented. Sober people in every part of the country were willing to take the oath that they had actually seen the famous Russian troops, and heard their rough speech. But those troops were spectral. None ever saw them in flesh and blood. They were creations of the imagination. Yet despite every perversion of the imagination we have to face the fact that in itself it is one of God's greatest gifts to us. By its means we relive our past experiences, tasting anew the joys and the sorrows through which we have gone. By its means we forecast coming experiences, thereby doubling our joy or our misery. By its means we crystallize vague things and give to them solid mental substance. Imagination is a more wonderful thing than memory. Memory is like a still photograph with its fixed picture. Imagination is like a film of cinema pictures, so rapidly combined as to reproduce the original movements.

Imagination is one of the finest means of education. It is the first, the most natural and the most Divine of teachers. The child develops by means of it, and chiefly by its means. It is difficult to see how a child could develop at all but in this way. The infant mind cannot grasp abstract ideas: it must think in pictures and images if it is to understand anything at all. What we are pleased to call "make believe" belongs, in the esteem of the child, to the world of reality. It is his world: he knows no other. And he can never enter into the world of true thought save through this door of the imagination. The play of the child, so largely dominated by imagination, is the direct way to the practical and suc-

cessful work of life. Many parents and teachers have not yet grasped this very elementary fact, despite all that has been said and written upon it. They still insist upon charging a young child with "lying" when the idea of falsehood is farthest from the infant mind: not understanding that what is lying to an adult person with a developed personality is the most natural thing in the world to the child who is yet guided by his imagination. To attempt to crush imagination in a child, or to punish a little one because he insists upon living in a world of fancy which to him is a real world, is almost a criminal act. Imagination needs directing, not destroying; correcting, not crushing. The transition from the world of fancy to the stern world of fact needs to be made as gentle as possible. There is an immense field open in this direction for parents and teachers.

Imagination is a great means of progress. Without it the scientist and the philosopher would be helpless. Professor Tyndall, "the Sadducee", (as Dr. Parker called him), the man who saw in matter every kind of potentiality, the man who had no room for faith in the Christian sense, was compelled in the interests of his science to defend imagination as one of the greatest allies of science. It is a creative power, he told us; a magician that takes hold of the raw material which science brings to the surface and converts it, by means of invention, into practical forces for human progress.

But chiefly, *by means of imagination we reach the soul of things.* The man without imagination is condemned to play with the surface things of life: he can never reach their depth, their soul. The interpreters of life from the early Hebrew writers downwards, through Bunyan to Maeterlinck, have been men of high imagination. Through their pictures we see reality. We never stumble at their parables, mistaking the form for the essence. We know what they mean. We understand in parable what they teach in parable. And if we are wise men we shall not

trouble ourselves too seriously about translating into abstract terms what may be better understood through pictures. There is a difference between a portrait painter and a photographer. Literalists, and all the fraternity of wooden minds, prefer the photographer. They aver that "the camera cannot lie" and that the instantaneous impression which light fixes upon the sensitive plate must be more exact than anything which a slow working artist can put upon canvass. They forget that any photograph records but *one* impression of a man's features. It is a momentary thing. What we see in the photograph is the expression worn by the sitter at one particular moment. In the next moment his features may wear a totally different aspect. Rarely can a photograph give the normal expression of any man. It is the artist who secures this by careful observation of the sitter's features at different times. The artist seeks the soul of the sitter and tries to express it in the normal expression upon his face. That is why a first class painted portrait must always be greater than the best work of the camera. The camera has no imagination: the painter has. Every artist who succeeds is an imaginative person—whether he be novelist, poet, musician, orator or preacher. No one ever reaches the soul of another person except through imagination. That is why "rationalism" is so sterile, so hard, so repellent. Its devotees lack the magic of seership. They know many things, but they do not know human nature which is one of the best things to know, and they can never warm the human soul, which is one of the best things to do. Imagination, then, is an immense power, for evil, let us say, as well as for good; to depress as well as to elevate. What it will do depends upon the character of its possessor. By means of it we may go to hell or to heaven, even while we live in the flesh, for what we imagine we become. Under proper direction it can give us the freedom of the Universe. For it, time and space are annihilated. All the past is made to live over again and we

can conquer the present, traveling instantly where we will using science as our means of transport. Even the stars become familiar to us by its means.

By it, also, we idealize men and things and thus save ourselves from becoming a prey to vulgarity. The lowliest thing is gilded with glory. In particular, that greatest of all gifts which can ruin or redeem us—*love*—when united to a disciplined imagination, transfigures the most natural functions and renders them sacramental. But when imagination is under a wrong director, then it becomes a weapon for our wounding. It can fling us into prison, narrow our outlook, soil our minds, and poison the very springs of life. If St. Paul were with us today, engaged in writing letters to modern men and women, surely he, with fuller knowledge of psychology, would be more emphatic than ever in insisting that every thought must be brought into captivity to Christ, *for the sake of the captive* and he would most certainly stress imagination, in our sense of the word.

II.

We have to consider how we may use this great power of imagination for the service of the Kingdom of God. God Himself has shown us the way. To begin with, He has reached us through our imagination. He Himself is invisible to us. We can make no worthy picture of Him. As the Absolute He baffles us. The very mystery of His being, at once alluring and tormenting, drives some men and women into Agnosticism. They declare they cannot know Him, the quest for Him is useless. We strongly demur to this attitude, even in the name of that reason, which the Agnostic invokes. Vast numbers of men who disown the Christian revelation yet believe in "God". They conceive of Him differently, and name Him differently, but they strongly affirm His existence. And yet they themselves would be the first to admit that the thought of God, as they conceive Him, is a purely intel-

lectual one. It contains no moral values bearing directly upon the human spirit. It is aloof, frosty, detached. And after all, when we get to the bottom of the idea, it turns out to be only a more refined form of the ancient *Deus in Machina*. A God, however, who can be deduced by the reason is no God for warm blooded humanity needing the love and direction of and fellowship with the Highest. And yet for purely intellectual purposes the God denied by the Agnostic is necessary, and upon intellectual lines His existence can be proved. It is not thus, however, that God makes His appeal to us. He appeals mainly to our imagination. Symbols of Him abound in the natural world and men have been quick to seize upon these. What is animism but a primitive attempt to discover that Spirit of things which is suggested by the imaginative appeal of the material world? In some way or other the "visible things of creation" have always suggested the invisible. The cynic would say, with Voltaire, that this is a pleasing illusion; the creation of God in the image of man. Our reply would be that there is no illusion whatever: it is quite a natural thing to begin with the known and proceed to the unknown. Most of our fuller knowledge is gained in this way. But what makes this method so uncertain is the intrusion into it of the varying human factor. The God that a person discovers through the working of his imagination will be determined by the character of the person who imagines: and that character again will be determined by the ideas upon which the person has fed. Thus Matthew Arnold discovers one kind of God and Jacob Boehme quite another, and both of them used imagination: they could not help it. If therefore the appeal of God to our imagination is to be really successful, it must take a form which will directly impress not one type of humanity, but humanity as a whole. And we claim that the Incarnation does this as nothing else does. It is an appeal to the human imagination *directly* and not through nature symbols only, which are

indirect. Christ images God, St. Paul says. In the midst of the humanity we know best God has really appeared in Christ and we are meant henceforth to conceive of God in terms of Jesus Christ. We are thus absolved from the necessity of wasting our time in abstract reasonings upon the hidden nature of God (of which we can really *know* nothing) and directed to turn our attention to One whose Person strikes our imagination for the purpose of awakening our conscience and commanding our allegiance to Him. When the implications of the whole thing are carefully thought out it will seem to be clear that the religion of the Incarnation is the final and abiding religion forever since it only, in its appeal to Him, follows, *from beginning to end*, the laws of life. No other religion in the world does that.

Now we may best use our imagination for the service of the Kingdom of God by bringing it into line with the purpose of God in the Incarnation which is that we may know His way, see things as He sees them and serve Him in life.

1. We know Himself only through personal fellowship. We know His way with man through the study of history. And it is here that we need a well-trained imagination. In primitive times men imagined God to be cruel, hard, awful and a war god. The story of those terrible imaginings is written in many a pagan book and *also in parts of the Old Testament*. Since Christ has come to the world enlightened people have re-imagined God as revealed in Christ. That truer picture of Him cancels at a stroke all the lower conceptions of Him wherever and by whomsoever recorded. We have therefore to re-read the Old Testament in the light of the supreme revelation in Christ. But we cannot do so without the use of historic imagination. The old reading of the Old Covenant was often wooden, uninspiring and at times positively hurtful, simply because people brought to it a literal mind devoid of imagination. Affairs in South

Africa might have been very different at the commencement of the Century had President Kruger—devout and wooden together—known how to read the books of Joshua and Judges. And if William Hohenzollern had only possessed a sanctified imagination and understood the real meaning of the war stories of the Old Testament, he—a religious maniac—might never have developed into the supreme war lord, while certainly he could never have believed the living God to be the special war God of Germany. And if Colonel Ingersoll had possessed imagination he might have devoted his undoubted talents to some better purpose than that of tearing to tatters a book that he did not understand. We need not quote conspicuous instances like these however, in view of the fact that vast numbers of Christian people, through lack of an inspired and informed imagination, are stumbling their way through the Bible and causing others to stumble with them. Is anything more badly needed in Bible study than imagination?

2. If we are to see things as God sees them, we need imagination. It is easy enough to see what all can see—the unfinished things, the confusions, the failures. But if hope is to burn brightly we must see by faith the ending of the day when all will be ‘very good’. That was the power of the prophets. They not only saw the sore, the sin, and the shame of their people: they saw what they were yet to be. What marvelous imagination there is in such pictures as Isaiah 61, Ezekiel 37, 47, and Revelation 21! These ideal states are not mere dreams, they are visualizations of the work of God when it is completed. And they possess a marvelous power of lifting the soul above sordid surroundings. To idealize is one way to actualize. The city of the inspired dreams becomes at length the city of solid brick and stone. The Church fails often in her work for the Kingdom because she posessses so many drudges and so few seers. To be sustained to the end we need to see the world, the Church

and individual men as they appear in the light of the Incarnation—fully redeemed at length.

3. The Incarnation commits all men of good will to service for God and man, but for this also, we need imagination. Before we can help our neighbor we must know him, but to know him we are bound to use our imagination. This is what we mean when we say ‘put yourself in his place’. Apart from this we can only see the surface of his life and thus we can never really help him. Whatever service we render him will not penetrate to the heart of his life. It is easier to ask ‘Who is my neighbor?’ than to discover who and what my neighbor *is*. It is by imagination that we enter, as through an open door, into his inner life. Nothing that he can tell us of himself will inform us so much about him as will our own deep sympathy with him. The vast majority of evils in the world continue to exist because the people who try and cope with them lack imagination. Suppose the chaste woman who condemns her erring sister were mentally to live that wanderer’s life, to picture her temptations, her slender armour against vice, her squalid surroundings, her mystery, her false hilarity, her remorse, would she not obtain a new key to the unlocking of the social question? Or suppose the lady of leisure and wealth could imagine the horrible home conditions of the seamstress who makes her dresses—would there not be a difference in outlook? Or the ardent temperance reformer, anxious to banish the saloon: suppose he put himself in the place of the man whose only parlor is the public house, would there not soon be forthcoming something *constructive* in temperance reform? Imagination might yet help to save the world, but only when it is brought into sympathy with the spirit of the Incarnation.

CHRISTIANS FILLING UP THAT WHICH IS LACKING OF THE SUFFERINGS OF CHRIST.

By W. A. JARREL, D. D., LL. D., STATION A, DALLAS, TEX.

1. THE IDENTITY OF CHRIST AND THE CHRISTIAN IN CHRIST'S ATONEMENT SUFFERINGS.

The sufferings of Christ were not the atonement, but the providing the blood for the atonement. In the words of Prof. George Smeaton: "The high priest entering on the day of the atonement with the blood of the sacrifice and sprinkling it on the mercy-seat or covering of the ark, was the representative of the people, appearing before God in their name, and presenting the blood for their atonement . . . The most important actions of the Jewish priest consisted in slaying the victim and carrying the blood into the holy of holies once every year . . . That action of sprinkling the mercy-seat was undoubtedly atoning. . . . The entrance of the High Priest to sprinkle the mercy-seat took place at the moment of His death; . . . no moment of time intervened; . . . the rending of the veil indicated His entry, . . . which was a propitiatory act in the course of averting His wrath." "The Jewish high priest entered in with the still reeking blood of atonement" (better say, blood *for* the atonement) "and sprinkled the mercy-seat; and our Great High Priest entered when He died, claiming the opening of heaven for Himself and His seed, for He still acted as High Priest when His soul and His body were separated." In other words, as the typical high priest, after slaying the typical substitutionary victim, took its blood within the veil and there made atonement, so Christ, after His death, took His own blood within the veil and there made the atonement. Compare Lev. 16:11, 12, 14, 15, 17, 18, 27. "The atonement itself was made in secret, while the priest was alone within the veil" (Smeaton on the Atonement, vol.

2, pp. 339-340, 49, 50, 46; Fairbairn's Typology, vol. 2, pp. 341, 339).

All the sufferings of Christ were identically the sufferings of His people, a company or partnership matter, in which Christ was the substitutional representative of this company or partnership. The Holy Scriptures pointed this out in the typical redemption. But the New Testament, if possible to do it, more expressly teaches that Christ's people are to see His whole history, from His birth to His taking the Mediatorial Throne, as their own representative, substitutional history. Thus the New Testament says that Christ was "born under the law" in our place (Gal. 4:4, 5); that His sufferings, culminating in His crucifixion, were ours *συνεσταυρώθη, ωμαι* "co-crucified with Him" (Rom. 6:6; Gal. 2:19); that His death was our death—*ἀπεθάνομεν οὖν Χριστῷ* "we died (2nd aorist) with Christ" (Rom. 6:8; 2 Tim. 2:11—in 2 Tim. 2:11 *οὖν* is compounded with *ἀποθάνειν*); that Christ's burial is our burial—"we were co-buried . . . with Him" *συνετάφημεν* (2nd aorist), Rom. 6:4; that we "were co-raised with him"—*συνήγειρεν* Eph. 2:6 (1st aorist). Of all this, the crowning partnership or company event is, Christ's glorification is ours—the glorification awaiting Christ and His people, when He returns for them—"that we may be co-glorified with him"—*συνδοξαδωμεν*. In all these partnership passages we have what Dr. Robertson, of our Seminary, calls "the intimate mystic union" (N. T. Gram., p. 628) of Christ and His people; or as Winer expresses it, "a more intimate union . . . as, among persons, partnership in calling, faith and fortune" (Winer's N. T. Gram., p. 391). King James' translators, in rendering the Greek "are buried with him", and "if we be dead with him", manifest as utter ignorance of the representative work of Christ as they represent an inexcusable mistranslation and misrepresentation of the tenses. In making the absurdity for Christ and His people, in representing them

as being yet “buried” and yet “dead”—“are buried”, “if ye be dead with him”—they equaled only their inexcusable renderings of these tenses. The only gospel is the identity of Christ and His people, without any break or intermission, from the cradle into the crown—the substitutionary work of Christ for His people culminating in the glorification of His people with Him.

As to Christ’s work being literally ours, as in our stead, see Rom. 5:6, 8; 1 Cor. 15:3; Gal. 1:4; 3:13; Heb. 7:27; 9:26; 1 Pet. 3:18. To these add Rom. 8:32; Gal. 2:10; John 10:11, 15; Heb. 2:9; Tit. 2:14—all of which Dr. Robertson rightly takes as plainly expressing Christ’s death as substitutional, or “in our stead” (N. T. Gram., p. 632). The prepositions expressing the purpose of Christ’s death so plainly express it as our co-death—as our substitutional death—that even Thayer, although tintured with Unitarianism, in defining *ἀντί* closes his definition of it in the words, “official substitution, instead of”.

Nothing can possibly be more contradictory to the plain teaching of the Bible, and more subversive of the gospel, than that which makes Christ’s death anything else than our co-substitutional death.

Let it not be forgotten that this is not “the innocent suffering for the guilty”. For, in Christ being “born under the law” (Gal. 3:4, 5) He became legally our security, and as such paid our debt. He is, therefore, in the Bible called our “surety” or “security” (Heb. 7:22). As well talk about any other security not being accountable, of his paying a debt as being “a mere fiction”, or as being legally “unjust”, as to so characterize the Bible salvation. In both cases, without voluntarily having become securities—without putting themselves “under the law”—that is subjecting themselves to the legal accountability—paying the debt would be a thing unknown and utterly impossible as a legal or moral obligation. But, having voluntarily put themselves “un-

der the law", the very reverse is the case. Personally, as in the case of the earthly security debt, Christ was innocent; but, as in the case of the earthly security debt, He was legally and morally accountable for our sin-debt, just as though He were personally guilty. No more "injustice" in the one case than in the other; no more "legal fiction" in the one case than in the other; no more unreasonableness in the one case than in the other—only Christ's work is as infinitely beyond human reason's depth as heaven is higher than earth.

2. WHAT IS THE BIBLE MEANING OF CHRIST'S PEOPLE FILLING UP THAT WHICH IS LACKING OF THE SUFFERINGS OF CHRIST?

(1) *Negatively.* From the foregoing, Christ having fully satisfied for all the demands of the law upon sinners, that which is lacking in His sufferings, that which Christ's people must suffer, cannot possibly be even the very least part of His redemptive salvation or atoning sufferings—whether on earth or "in purgatory". That "Jesus died and paid it all" cannot be too strongly emphasized or too loudly sounded out.

(2) Says Paul: "Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking in the afflictions of Christ in my flesh for his body's sake, which is the church" (Col. 1:24).

Positively. *The sufferings that Christ left for all Christians are the Christian life—the Christian cross-bearing sufferings.* They are the cross-bearing sufferings, whether the reproach of the cross; whether the sacrificial burdens of cross-bearing; whether persecution and death, all the sufferings that are involved in the Christian life, whatever they are. The very condition of the Christian life, from the time of conversion till the Master says, "It is enough, come up higher", is cross bearing. "Then said Jesus unto his disciples, If any man would come after me, let him deny himself and take

up his cross, and follow me" (Matt. 16:24). This is "daily" the Christian living (Luke 9:23). By the spirit of sacrificing our very lives, as carried out in life, whether in literal death or in its spiritual equivalent, this is our cross-bearing life. Never forget that the cross can never be anything than the cross—that the cross-sufferings in real Christian life is as much the cross-suffering for all, of all ages, as for the first Christians. Christ and the devil never cease the war. Christ emphasizes this in saying, "For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake the same shall save it" (Luke 9:24, etc.). They never for a moment agree to even a flag of truce. In other words, without the spirit and the life of cross-bearing we remain utter strangers to real life, but by that spirit and life we discover real life—a discovery incomparably greater and of more importance than any earthly scientist ever discovered, or can discover, as a scientific discovery. Lord Kelvin was on the sure track in and to real life when he said that when he discovered Christ as his Saviour he discovered the greatest discovery that he every discovered. In line with this the following are but some of the many Scriptures: "The sufferings of Christ aboundeth unto us"; for you "the same sufferings which we also suffer . . . as ye are partakers of the sufferings"; "ye are partakers of Christ's sufferings"; "we must through many tribulations (The word here and in other passages rendered tribulations is, for the sufferings of the real Christian, in the New Testament, often rendered "afflictions", Acts 20:23; 2 Cor. 1:4; Heb. 10:33 as examples of this) "enter into the kingdom of God"; "these are they which came out of great tribulation" (2 Cor. 1:5, 6, 7; 1 Pet. 4:13; Acts 14:23; Rev. 7:14). Of the Christ, whose atoning sufferings were already completed on Calvary, Paul says that, in these sufferings—Christ as indissolubly one with the Christian, in an indissoluble partnership with the Chris-

tian—He co-suffers with the Christian: “If so be that we suffer with him.” *εἰπερ συνπάσχομεν*, rendered “if so be”, Thayer says, is “a species of rhetorical politeness . . . about which there is no doubt”; that is, there is no doubt about the partnership of Christ with His people involving their co-suffering with Him. *The oneness with Christ in this partnership makes this, till Christ comes, the cross-bearing age; when He returns, this partnership continues without a break in the crown-bearing age.*

In this indissoluble co-identity, Christ still suffers with His people—the Christ partnership Christian life, just as the burdens of any company or business firm are the burdens of all its members (Judge 10:16; Isa. 63:9; Acts 9:4; Matt. 25:40). But in this suffering there are no atoning sufferings, any more than the business suffering is an atoning suffering—the atoning suffering having been completed on Calvary. Defining *παθήματα*, Thayer well remarks: “Afflictions which Christians must undergo in behalf of the same cause for which Christ patiently endured, are called *τῶν ολίγεων τὸν χριστόν*.” Likewise interpret the commentaries. In truth, among reliable Christian writers, there is no difference as to the sufferings of Christ in the Christian life being wholly non-atoning, but only cross-bearing Christian living sufferings.

IN CONCLUSION.

Preachers, all teachers and Christian writers cannot be too careful, especially in illustrating the atoning sufferings of Christ, not to confound the atoning sufferings of Christ with such sufferings of Him and His people as are necessary to the Christian warfare. With both preachers and writers this is a frequent fault.

There are few more serious and common practical failings in Christian instruction than failing to teach and to impress that while the Christian life is one of

great joy, it is yet, from conversion till its end, essentially and only the cross-bearing age; but that just before it is the crown-bearing age.

“The consecrated cross I’ll bear
Till death shall set me free;
And then go home my crown to wear,
For there’s a crown for me.”
Amen and Amen.

WHAT DID JESUS TEACH ABOUT FORGIVING?

BY EDW. S. REAVES, D. D.

The mission of Christ to earth was one of reconciliation. His birth was heralded by the angels with a song, the keynote of which was peace. His gospel was one of peace and good will. He lived and died that men might be reconciled to God. He was keenly anxious that they might be reconciled to one another. The desire that His followers should be at peace with one another lay heavily upon His heart. This desire found expression in His final prayer with His disciples. In His last interview with them He bequeathed to them His peace. He rebuked the petty dissensions of His immediate followers and in His teaching many times dealt with the problem of human reconciliation. It is the purpose of this paper to formulate His teaching on this subject. The writer believes that all the Master said on this subject may be grouped under three propositions.

I. THE CASE WHERE ONE HAS WRONGED HIS BROTHER IN ITS BEARING ON THE OFFENDER'S WORSHIP OF GOD.

The familiar expression in Matt. 5:23 brings out this aspect of the Master's teaching. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Christ has been teaching that we must keep free from the use of such epithets as might produce anger or resentment. The passage quoted above is an inference from what has gone before. He supposes a case where offence has been given and treats it with reference to its bearing on worship. The offender, as he is in the act of making his offering in the temple, is reminded of the offence. Such broken relationship with the human brother disqualifies

the bearer of the offering for worship. Being the offender, it is his duty to seek reconciliation, not later when it may be more convenient, but then, immediately, though the act of worship must be interrupted in order to do it. The imperative reason for it is that estrangement from the human brother hinders communion with the divine Father. This is quite in line with the utterance of David out of a sad experience, "If I regard iniquity in my heart, the Lord will not hear me." It is quite in line with modern human experience, as many can testify. If all worshippers obeyed the Master, doubtless many assembling congregations would be broken up and men and women would go in many directions in search of offended ones. And then later, if they did what the Master commanded, the worship would be all the sweeter, and many a carefully prepared sermon would not go for naught, and many a Sunday morning congregation would not break up without the realization of the Master's presence and blessing. The offering is to be made after the reconciliation has been effected. Then worship is possible and acceptable.

II. THE CASE WHERE ONE HAS BEEN WRONGED BY HIS BROTHER IN ITS RELATION TO CHURCH AFFILIATION.

Here Matt. 18:15ff is in point. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen and a publican."

In this case the aggressor in the transgression does not seek reconciliation. So important is the matter, as the Master sees it, that the wronged one is not allowed to pass it over or consent to live in estrangement from

his brother. To do that would hinder the harmony of church life. How many such cases there are of broken harmony, of hindered spiritual fellowship! The wronged one, in the spirit of humility and brotherliness, of course, must seek a private interview and make his best effort to bring the aggressor to see his error and to correct it, holding himself, meanwhile, ready to forgive. "Take heed to yourselves: If thy brother trespass against thee seven times in a day, and seven times in a day turn again to thee saying, I repent; thou shalt forgive him" (Luke 17:3ff). It is thus clearly incumbent on the one wronged not only to seek reconciliation but to forgive as often as there is repentance. In any event, whether he repents or not, one is not allowed to cherish malice, though he is not required to restore the offender to friendly relations, except on repentance. This seems clear from the teaching of the Lord's prayer where we are to forgive as we seek God's forgiveness. God does not forgive except on repentance, but He does not cherish wrath and wreak vengeance.

If the private interview fails to establish reconciliation, it is so important that it must be further sought. The friendly offices of mutual friends may establish peace where the private effort failed. These friendly offices are to be sought. If they fail the end is not yet, because the peace, and hence the prosperity, of the church depends upon it.

Next it is to be told to the church, and the church is to use its combined influence to establish peace. If the church fails, the offender is to be regarded henceforth by the aggrieved as a publican and as a heathen. Very worthy interpreters take this to mean that all relationship is to be broken off. If, however, the example of Christ is to be followed, it seems that it would be the putting of the offender in the preferred class whom one is to seek. He manifested unusual concern for the publican and for the heathen. Whatever may be our inter-

pretation here, it is very evident that reconciliation between brothers in the church, in the thought of the Master, was very important. How many churches today are powerless because of the unwillingness of men to sit at the Master's feet and learn of Him!

III. READINESS TO FORGIVE IN THE WIDER RELATIONS OF LIFE.

The latter part of the eighteenth chapter of Matthew bears on this subject. The disciples seem to have been amazed at the teaching of their Master and Peter asked, "How oft shall my brother sin against me and I forgive him?" This brought the answer of limitless forgiving. "I say not unto thee, Until seven times: but until seventy times seven." And this in turn led to another parable of the kingdom of heaven where a debtor owed ten thousand talents. He could not make payment, but he and his wife and his children escaped being sold into slavery, because of their importunate pleading, through the compassion of their lord. This forgiven debtor forgot the mercy exercised toward him and thrust into prison one who owed him a hundred pence. In one instance the debt was \$12,000,000; in the other it was \$17.00. This forgiven debtor was relentless in his demand for payment and the matter came to the ears of his lord. "And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

The teaching in its widest application seems to be that being forgiven of God for our great transgressions against Him, we must be ready to exercise forgiveness for the smaller transgressions against us in the human relationships, and that the failure on our part so to forgive sacrifices God's forgiveness for our transgressions against Him. This generalization seems to be supported

by several other utterances of Jesus. Matt. 6:14ff, "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Mark 11:25 bears on the same subject, "And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses."

SALVATION IN MODERN TERMS.

EDWARD B. POLLARD, D.D., CROZER THEOLOGICAL SEMINARY.

No two ages have thought of salvation from exactly the same angle, or have expressed it in the same terms. Some have stressed that *from* which; others, that *to* which men are saved. The present age is not asking quite so much as formerly concerning the *a quo*, nor the *ad quem*—though both of these are of vital concern—but the *quod* of salvation. What is it, in a qualitative sense?, and how may this sort of salvation be attained? In what way may it be realized in human life?

In the Old Testament, the term salvation ranges widely in meaning from divine deliverance out of eternal stress to physical ease and safety; from rescue out of national distress, to security and comfort of soul. In the New Testament, the idea takes on a more spiritual aspect. The personal rather than the national, or narrowly racial, comes to the fore; it is individual, but the individual is conceived of in his universe and social relationships. Jesus presents salvation in a twofold aspect. The more personal, He terms “eternal life”; the social, He presents in the expressions, “the kingdom of heaven”, “the kingdom of God”; the former being the Johannine expression, the latter that of the Synoptic Gospels. (But cf. Luke.)

As we think of salvation today, several noteworthy changes of emphasis are noticeable.

SALVATION AS A PROCESS.

The first of these, is found in the fact that salvation is now stressed, more than formerly, as a *process*, contrasted with salvation regarded as a single act, or an isolated experience of the soul. What has been generally termed being *saved*, is but the initial step in a long

process of spiritual unfoldment. The act of faith by which one puts himself in harmony with God has often been spoken of as though it were the end, rather than the beginning of a great and meaningful experience. The reason for this shift of emphasis may be disclosed, not only in the practical deficiency that is discoverable in the actual working out of the conception of salvation as a single act—whether that act be through priestly ceremony or personal surrender—but also in the stress that is today placed upon development and the educational ideal in all spheres of life.

It is not denied that salvation may be viewed as something already accomplished in the believer. “By grace have ye been saved through faith” (Eph. 2:5 R. V.); nor that it may be properly conceived of as only consummated in the hereafter, and so only for those who “endure unto the end” (Matt. 10:22)—a salvation which is to be realized as the *end* of faith (1 Pet. 1:9). But the particular aspect of salvation now to be stressed is salvation thought of as an unfolding life, a growing up into him in all things, who is the head (Eph. 4:15), a progressive approach to the ideal One (1 Jno. 3:2); ‘a salvation ever nearer to us than when we first believed’ (Rom. 13:11).

It is just here, no doubt, we find the reason why much of the evangelism of the past has been superficial and inadequate; why the large numerical “results” of evangelistic efforts have left the churches little strengthened spiritually, or even numerically, after a few months have elapsed. Some types of evangelism have stressed the initial step in such fashion as, at least, to leave obscure the necessity for completing the process, through a development that can come solely by personal association, spiritual assimilation and practical exercise. It is salvation as a process that the Apostle Paul had in mind when he enjoined, “Work out your own salvation with fear and trembling, for it is God which worketh in you,

both to will and to work, for his good pleasure" (Phil. 2:12). So that while salvation may be looked upon as an act which starts the life in the right direction, and also as a climax hereafter to be realized, yet it is one of the tragedies of Christian evangelism that these two conceptions, the saving fact of regeneration through personal faith as so often expressed in the song of "Hallelujah, 'tis done", and in the climax, known as "getting to heaven at last", should have obscured in so many minds the long, laborious spiritual process that must go on between the beginning, in time, and the completion in eternity of the "so great salvation". Evangelists speak of "the plan of salvation", and state what they believe the plan of salvation to be, but often fail utterly to make clear of *what sort* is the salvation that has been planned. Strangely enough, salvation is the one vital word which creeds, catechisms and confessions fail to define. They tell what repentance is, and conversion, and faith, and justification, atonement and sanctification, but leave salvation undefined. The Westminster Shorter Catechism speaks of the elect being brought into an "estate of salvation", but stops short of telling what this estate is. The catechism of the Church of England declares that God "hath called me to this estate of salvation", without even having taken the trouble of previously mentioning salvation, to say nothing of having told what the estate of salvation is! And so, with the creeds generally. One must get at the content of the word salvation entirely by vague inference; and all the natural implications lead one to the idea that salvation is a single act, or experience; here, at regeneration, or hereafter, at death. This is the impression one gets, too, it is to be feared, from much of the preaching, even today.

ADJUSTMENT AND UNFOLDMENT.

The process of salvation may be viewed, objectively, as a process of *adjustment*, and subjectively as one of

growth. The primary and vital adjustment is that of the man with his Maker. Repentance, with its divine correlative, forgiveness, begins this process of adjustment. In Paul's word *justification*, we find simply the needed status, without which the process of adjustment could not be set up. Here the sinner finds the secure standing-ground for all the real adjustment, which is *ethical* and not judicial. Spiritual quality alone makes one fit for fellowship with God; and this adjustment is something more than a *modus vivendi*, it is made of coming into fellowship. The measure of a man's salvation is the measure of his capacity for fellowship with God. In that initial adjustment, sometimes called "getting right with God", we have the condition established by which the processes of salvation can be set in operation. That first stand is not so much salvation itself as salvation in its beginnings.

The initial adjustment of the sinner to the will of God is followed by the progressive adjustment. This can come only by growth in spiritual character. Fellowship with God widens and deepens; contacts with Him become more numerous, more real and ever richer. *This is not salvation by development; but development in salvation.* The term no longer denotes, as in so many minds, escape from hell, nor even from "the power and penalty of sin", nor attainment of heaven—as real as these are; but a progressive realization of the divine character, and so of the divine fellowship.

SALVATION AS WHOLENESS.

Again, a much forgotten truth is that salvation has to do with man's whole nature, and also the health of that whole nature. Many have conceived of salvation simply as salvage. Brands are "snatched from the burning". And surely redemption does involve salvage from an otherwise wasted life. Patterson DuBois, in his vol-

ume, "The Practice of Salvation", strikingly says: "Take the smoke nuisance as an illustration. The volumes of smoke which arise from thousands of stacks and chimneys are simply unburnt, therefore wasted, coal. To burn this smoke would be to save coal, since it *is* coal. But this is not all. The smoke-laden atmosphere is detrimental to health—which is loss of life; it increases the cost of living, which is a loss of life; it injures plants—a further reaction against human life; it injures beautiful things, destroys fabrics by necessitating their frequent cleansing, and depresses the spirits, or the life-force. This chain of evils from the uneconomic use of coal could be followed indefinitely 'unto remote places and to future ages'. An unsaved life is a life both wasted and injurious."

Salvation, on the other hand, is wholeness. It begins in healing and ends in holiness; and all these, health, wholeness, holiness are at bottom the same. The New Testament word for save, Saviour, salvation, means making, or keeping, *sound* (*σώζω*, *Σωτήρ* *σωτηρία*). The earlier English versions recognized this root idea by the frequent rendering of the term salvation by the word *health*. The "horn of salvation" (Lu. 1:69), Tyndale rendered "horn of health". So, also, "Neither is there *health* in any other" (Acts 4:12); "To you is this word of *health* sent" (Acts 13:26); "I have made thee a light to the Gentiles that thou be *health* unto the end of the world" (Acts 13:47). These are but typical. "Behold now is that well accepted time; behold now is the day of *health*" (2 Cor. 6:2); "*Perform your health* with fear and trembling" (Phil. 2:12); and many other passages might be cited, where the earlier versions use *health* for *salvation*. It was an effort to render the Greek for soundness, wholeness—without which idea one cannot fully get the New Testament thought of salvation. Even our Latin word *salvation* is the same in derivative as *salutary*, *salubrious*. It is much to be regretted that the

word salvation has so largely lost its original meaning—health, spiritual soundness, wholeness and holiness. Jesus sometimes is represented in the common version as saying, “Thy faith hath *saved* thee”, and sometimes “Thy faith hath *made* thee whole”. But the same word, *σωζω*, is used in both cases. This does not mean that Jesus identified or confused physical with spiritual values. But it does indicate how far from the Scripture idea of health the words save and salvation have drifted. Tyndale kept these conceptions together in an interesting way by his rendering of our Lord’s words to Zaccheus: “This day is health come unto this house . . . for the Son of Man is come to seek and to save that which was lost” (Lu. 19:9f).

But a man may be whole, in the sense of sound, healthy, yet he may not be whole, in the sense of developed, mature, complete; just as the baby may be a healthy baby, but be very far from being a complete man. A Christian may be but a babe in Christ Jesus. Salvation, however, looks toward mature manhood—a growing up into Him in all things (Eph. 4:15); that the man of God may be complete (Gr. *ἀπότος*), thoroughly furnished into all good works” (2 Tim. 3:17). It is well known that the word *perfect* (Gr. *τέλειος*) so frequently used in our common version does not denote flawlessness, but rather the complete, the full-grown, as in Hebrews 5:14, “Solid food is for full-grown men”; and Paul writes, “Till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ; that we may be no longer children” (Eph. 4:13f). His desire was “to present every man *complete* in Christ Jesus” (Col. 1:28). The modern educational ideal is bringing us back to a neglected New Testament emphasis of salvation as spiritual wholeness.

SAVING THE WHOLE MAN.

Furthermore, it has become increasingly clear to the modern Christian that salvation has to do with man's entire nature, physical, mental, spiritual. The customary expression which, as a single term, perhaps cannot be improved upon, has been the salvation of the soul. But most unfortunately the words have taken on a very misleading sense; for the soul has been conceived of rather mechanically as apart from the rest of the man; and salvation more mechanically still, as a sudden shifting of this separate entity from the place of the lost to a place of safety. But the entire nature of man must be a saved nature. Many therefore are today preferring *person*, and *personality* to soul, in such discussions, for these better sum up man's entirety, as referring to the totality of his life and influence.

It should be needless to urge that the body needs to be saved as well as the soul. That error, which came from oriental mysticism through Greek speculation and gnostic heresy early into Christian thinking, that ignored or despised the body life, dies hard in Christendom. It gave rise to the hermit and the cenobite. It built monasteries and nunneries and exalted celibacy. It degraded the body, in the supposed interest of the soul. On the contrary, Jesus exalted the body. His coming in the flesh forever lifted the life of the flesh to a new dignity. He cured men's bodies of their fleshly maladies. Again and again he connected his physical healing with his interest in the cure of men's souls. "Go sin no more"; "thy sins be forgiven thee"; "thy faith hath saved thee"—such words as these He spoke to those who had responded to His healing touch. Paul, too, saw clearly the close relation between the physical and the spiritual. To men living in the degenerate days of Rome, he declares that through immorality they received "in themselves that recompense of their error which was due" (Rom.

1:27). And later, the Apostle catches a glimpse of the glorious emancipation of the creature which groans because of sin, "waiting for adoption, towit, the redemption of our body" (8:23). "I beseech you therefore . . . that ye present your bodies a living sacrifice" (12:1). "Glorify God in your body", he enjoins upon the Corinthians—whose body life was none too high—for "your body is the temple of the Holy Spirit" (1 Cor. 6:19, 20). In the light of these truths the body can no longer be regarded as outside the purview of salvation; but as itself an object of redemption; not as a clog to the soul, nor as a snare. Robert Browning has better discerned the truth, when he makes the aged Rabbi discover that, for the redeemed life, flesh may help soul as soul helps flesh.

Salvation must also take in its scope the activities of the mind. If it be true that "as a man thinketh in his heart so is he", then there can be no redemption that does not embrace the thought life. The great Redeemer was the great Teacher. Religion with Him was a form of education. It is not strange that wherever His teachings have gone, education has been stimulated and schools have been set up. It is through the renewal of the mind, says Paul, that we "discern what is the good, acceptable and perfect will of God"; just as it is in the "blinding of the mind" that sin corrupts and leads captive (2 Cor. 3:14; 4:4; 11:3). Straight thinking is as much a part of the program of salvation as straight acting. Horace Bushnell, vigorously emphasizing the educational element in the process of salvation, deals Calvinism this, too severe, blow: "Calvinism", says he, "is a religion which deals explosively, causes little or no expansion and subsides into a torpor. Its religion is a kind of transcendental matter, which belongs to the outside of life—a miraculous epidemic, a fire-ball shot from the moon." This is hardly fair, but the type of religion all too much in vogue in Bushnell's day, and

which is still far too prevalent, gave too little attention to education as a method of unfolding the life Godward.

The Greek desire for a strong mind in a strong body was commendable as far as it went; but it did not go far enough. The moral nature must be sound. This was the Greek's undoing—his love of beauty did not extend to the beauty of holiness. The deeper life of the spirit was neglected and remained undeveloped. There is much superficial Christianity, because the significance of salvation has not always struck deep or awakened to the full the profounder activities of the soul. Once men asked, when thinking of their spiritual standing, "What will God, the Judge, *do with us*—in the great assize?" The emphasis shifted, and they asked, "What did God, the Saviour, *do for us*"—in the great historic sacrifice? Again the emphasis shifts, and we ask, "What is God, the Spirit, *doing in us*" to bring us to our best in character, in fellowship and in service?

Salvation, according to the great Teacher, was at once the releasing of all the powers to right ends and an ever-enlarging capacity to live. "Ye shall know the truth and the truth shall make you free." "I come that ye might have life, and that ye might have it more abundantly." Salvation is a richer method of living. The Apostle Paul saw in it the promise of "comprehending with all the saints, what is the breath and length and depth and height, and to know the love of Christ which passeth knowledge, that ye may be filled with all the fullness of God" (Eph. 3:18f).

SALVATION AND CHARACTER.

Some evangelical preachers have not seemed always at home when dealing with the question of character in its relation to the doctrine of salvation. May we say, "Salvation *by* character"? No. Shall it be, "Salvation *from* character"? No. "Salvation *without* character?"

Many times, No. Salvation *into* character? Yes. Or perhaps better still, salvation *from character to character*. Instantaneous conversion is possible. Instantaneous attainment of character is not possible. The infant comes into the world without a character. He must grow it. The babe in Christ must also win his character. The wiping off of the slate in forgiveness is not identical with the attainment of Christian character. "The old man with his deeds" dies hard with most of us.

To decry morality in the interest of religion is bad spiritual tactics. It is bad morality and it is bad religion. The righteousness which the Prophet Isaiah pronounced to be "as filthy rags" was not morality, but ritualistic formalism. It was the same as Paul's "righteousness which is of the law". This the Apostle found to be but refuse. The Apostle never discounted his correct moral life; this was a source of satisfaction to him. It was his legalistic, Pharisaic formalism that was all *loss* to him, and which he afterward came to despise. The sinner cries out first, "What must I do to be saved?" After that the cry goes up, "What must I *be* to be saved?" Character is essential to salvation; for salvation means progressive fellowship with God, increasing capacity for spiritual appreciation, the enjoyment of things divine. In this sense one is not saved, but is being saved. He has "accepted the finished work of Christ"; but Christ has not accepted a finished work in him. There must be a living, growing Christian character. Salvation by faith is not salvation by fiat. God has chosen to make oaks from acorns, and this takes time. Characters are not conferred; they are achieved. And there is no ground for that easy supernaturalism by which we expect God to do for us what is our business with *His* help to perform in and for ourselves.

We can therefore see why our Lord laid so much stress on the sins of omission. "Depart from me, ye cursed—for ye did not!" (Matt. 25:41ff). Biology may

teach us some spiritual lessons. Disuse results in atrophy. To perish is to cease to function, to fail to respond to environment. Thus, many a life is going to waste, and so is perishing. The saved life is the conserved life, the functioning life, the efficient life.

SALVATION AS ADJUSTMENT OF HUMAN RELATIONS.

Finally, salvation has in the past been viewed so largely from the standing point of a restored relation between a man and God, that salvation as a readjustment of human relationships has too often been lost sight of. "Get right with God" has a supplementary demand: "Get right with men." Jesus was very clear in defining the greatest commandment of all as one that looked in two directions. So deeply did He prize right relationship of one with his fellowman that a gift expressive of fellowship with God was to be left unoffered at the altar, that one may first seek harmony with the brother. Salvation had come to the home of Zaccaeus when a vow of restoration of ill-gotten gain was made.

Sin is broken relationships; is life out of joint. Salvation is restored relationships. Paul pictures the disjointed world groaning and travailing in pain, waiting for the redemption process to be completed in the perfect manifestation of the sons of God (Rom. 8:19ff). The Apostle expected the whole creation to enter into the glorious liberty of the sons of God, through redemption, just as the whole creation had been brought into bondage, polluted and sent away by man's sin.

The *this world* aspect of salvation, therefore, needs to be stressed. Men have thought of redemption in terms of the world to come, "the next world". But, as James Russell Lowell has pointed out, *next* means *nearest* and there is no world nearer to us than the one that surges all about us here and now, in the home, the street and the market place. We can no longer conceive of

ourselves as isolated even in this matter of personal salvation. We cannot, as some early writers on economics were wont to do, "suppose a man were alone upon some desert island". "One man is no man." He exists only in relations to other men; and salvation consists in Christianizing these human contacts, in the regeneration of all his relationships. There is therefore a very vital truth in the poet's suggestion that heaven's portals are closed to him who comes alone. The fact is, he cannot go or stay, alone. He is living some other person *up or down*. Prof. J. Mark Baldwin, writing as a social psychologist rather than as an exponent of religion, says in his book, *The Individual and Society*, "The individual must be fit to unite in the collective life, in order that through him it may be saved, but it is also through its salvation that he is saved." (Quoted by DuBois in *The Practice of Salvation*, p. 175.) Individual and social salvation are indissolubly interlinked. Salvation's ideal, and its goal, is a perfect individual in a perfect social order.

We can therefore readily understand why the aim of "getting to heaven" gives way to the call to service. "Saved to serve", though adopted as a motto for a modern Young People's movement, is as old as Abraham. God blessed him that he might be a blessing (Gen. 12). It is to be feared that Protestantism in its revolt from the Romish doctrine of merit and of works has not kept this truth in clear perspective. Had some of the seventeenth century confessions been written in the twentieth they would probably not have represented God as acting "for his own glory", nor would they have set forth as a chief end of man "to enjoy God forever". Jesus did not interpret God in this fashion, but Himself gave up enjoyment with the Father to take the form of a servant (Phil. 2:5ff). Those whom He gathered about Him for instruction, He quickly turned from learners to missionaries—from disciples to apostleship. "Freely ye have

received, freely give." His *come* was always followed by *go*. Salvation in action is unselfish service.

What, then, is salvation? It is a divine-human process by which one's life (brought into harmony with God by faith) comes, in the wholeness of one's being, into progressive fellowship with God through expanding character, and into comradeship with his fellowmen through work and service.

THE MAKING OF THE MINISTER.

M. L. WOOD, D. D., HUNTINGTON, W. VA.

(Alumni Address, Seminary Commencement, 1921.)

A student whose experiences run back to the days of the old Waverly Hotel and the Polytechnic Building, who comes back to such surroundings as you enjoy, may doubtless be pardoned if for a moment he drops into a reminiscent mood. For with the memory of those days there come before us that splendid group of men who embedded themselves in the foundation of this great institution. And when one sees students of those days at the head of the school and in high rank in the present faculty, he is reminded of what some one said of a great New England teacher: "Mark Hopkins on one end of a log and an earnest student on the other would make a university." Boyce, Broadus, Manley, Whitsitt and Riggan, with such students as Mullins, Sampey, Gardner and Robertson would make a great seminary with but meager equipment. But these reflections awaken the prospect that after a few years some of you will return to visit the ample buildings soon to rise upon your splendid suburban campus and will be moved by as great a contrast between *then* and *now* as some of us feel between *now* and *olden days*. But I must not indulge too long in either memories or visions.

This company, in this place, suggests *The Making of the Minister*. Considering this subject here, we assume that the will of God has been made clear, also that the most thorough training possible has been secured—or will be. I fancy it is not too much to assume that we are *Christians*. Really, the minister should be. A Salvation Army worker fell in with a traveler on a railway train and promptly asked, "Are you a Christian?" The stranger replied with some show of dignity, "I am a

theological professor!" The retort came back, "I would not let a thing like that stand in the way, I would accept Christ and be saved."

We are thinking of some things which will contribute to the making of the minister after he leaves the seminary and enters upon his work as a pastor. And I would like to lay a good bit of emphasis on the value and importance of the first ten years in the pastorate. Not that growth and improvement cannot continue after that period—it must. When any living thing ceases to grow it really begins to die. But in a large degree, the first ten years will give shape and direction to the life work. Habits will be formed and ideals crystalized. Habits of conduct, habits of study and habits of work will be very largely fixed during this period. You should see to it that your habits of study take into view the whole life and all the text book, and not merely Sunday's sermon. Dan Crawford tells of an African chief who gave as the motto of his life, in substance, this: "Going through the jungle, be sure to break a twig here and there, that the traveler following may be helped to find the way." Our forefathers blazed the trail through the uncut forest by cutting the bark from the side of the trees.

May I venture to hope that out of my own experience I may suggest some lines of thought, which, though your guide be lost in the jungle, may aid you to more easily find your way out into the clearing.

1. You will doubtless meet at the very beginning of your ministry two very distinct types of hearers. One will be the enthusiastic, admiring friends, usually young, who will assure you there never was such preaching heard anywhere. The other will be your frank and candid friend who can tell you just where and why you failed, and how great success might be attained. If you ask how these help to make the minister, perhaps this story will explain: A boy, writing a composition on pins, made this sage remark, "Pins have saved a great many peoples' lives—by their not swallowing them."

2. Dean Inge of St. Paul's, London, has recently put forth the theory that the regular ministry should be abolished and that in its stead we should have an unprofessional and uncompensated ministry. He would have doctors and teachers and others trained to read the services, perform the ordinances and incidentally to preach occasionally. If reading services and administering ordinances were the main functions of the ministry, I think I should agree with him. But I do not think the time has come yet when we need to feel that we, as ministers, are fighting for existence. Our principal concern should be that we prove *worthy* of existence.

3. A most essential quality in a minister which must be developed and maintained is *manliness*. And this has to be maintained against the serious handicap of "Rev." and "Divine" and "The Cloth". Cloth is not good material out of which to make a man or a minister—and certainly not both.

"Manhood is the one immortal thing,
Beneath time's changeful sky."

A visitor to an art gallery noticed a bust of Shakespeare on a pedestal labeled "Scott". The guide, when asked why this was so, replied, "I guess he got his base on an error." Perhaps some pedestal ornaments in the ministerial gallery did the same.

In some quarters a law is being asked to protect the ministry from gross caricature in the picture shows. Perhaps if all ministers would refuse to visit them, at least while they are so imbecile and salacious, that would help some.

The minister must meet his fellowman on a *man's level*. In business and elsewhere he must play the man. He should ask for no favors on the ground of being a minister. If he accepts favors gratuitously bestowed, he dare not ask for them. He should pay his bills promptly, and not presume on his office. If because he is a

minister one lets his bills run on far past due, they will run so fast he will lose his breath—and his reputation, too—trying to catch up with them.

4. The minister must maintain a spirit of cheerfulness and hope. He, of all men, needs to be an *optimist*. If he does not know enough of the gospel, or if he does not believe the gospel sufficiently to make him an optimist, he is poorly qualified to be a minister. A solemn face and a mournful voice are not assets in the ministry.

On a sea voyage four men formed a congenial party and amused themselves frequently playing shuffle board. In the party there was a lawyer, a doctor, a professor and a minister. One day the minister could not join them, and to keep up the personnel of the party, one went out on deck to look for a minister. He approached a gentleman of sober mien sitting near the rail of the ship and made known his quest and invited him, as a minister, to join them. He replied, "Oh, I am not a minister, I am just not feeling very well." Of course, I do not mean that a man should be flippant or frivolous, and certainly not irreverent, but abounding with real joy and cheerfulness, he will live longer and accomplish more.

5. The successful minister must possess and manifest a *sacrificial spirit*. We cannot follow Christ and exemplify Him if we do not catch something of His spirit of sacrifice. If the ministry did not have some hardness in it, something that would develop the heroic, it would not attract the best men.

The movement, too long delayed, to give the minister a living salary might easily bear within it a menace. If salaries should really become attractive it would work disaster. I dined a few weeks ago with a man just returned on furlough from a foreign mission field. A great business concern had offered him thirty thousand dollars per year to manage their enterprise. He chose rather to continue in his Christian service abroad at fifteen

hundred per year. The world will not be slow to feel the impress of a spirit like that.

If the only field that opens to us is one we know, or think we know, is quite too small for our trained powers, let us not hold it merely as a waiting place for something larger, but work it as if it were a lifetime job. "Endure hardness as a good soldier of Jesus Christ." We cannot expect anything we do, nor anything we may induce others to do, to take the place of the divine ministry of the cross of Christ. But we must carry in us the spirit of that cross if we would lift men up to God. We need to learn to sing in spirit with George Matheson:

"O cross that liftest up my head,
I dare not ask to fly from thee;
I lay in dust life's glory dead,
And from the ground there blossoms red,
Life that shall endless be."

6. The minister must maintain a spirit of *sympathy* with the sorrows and woes of the people. They will weigh most heavily on his heart in the beginning. God will graciously soften to him the oft-repeated blow. If it were not so, the stoutest heart would break under the strain. But it will be fatal if we become hardened so that we do not "feel with" the sorrowing ones. If our ministry should be coldly professional, we have failed in a supreme point.

7. The minister must avoid the peril of *worldliness*. He must relax the strain of his serious business, but must not allow the world to clog his life, like the barnacles on the hull of a ship, or it may presently foul his inner life, like the bilge-water in the hold of the ship. I have seen a minister who, for the sake of supposed good fellowship with men, grew coarse and unchaste. I heard business men, not marked for piety, but just average business men, comment most unfavorably on it. True men scorn it—even base men condemn it.

If one's worldliness only takes the form of indulgence in gentlemanly leisure, it will prove a fatal snare. We must work. And there is that in our work which challenges the best that is in us, and all that is in us, all the time. Those men of genius, who have worked at discovering and harnessing the powers of nature to do the world's work, have been but playing in the kindergarten of dynamics as compared with the realm of power in which we labor.

We are dealing with power in its highest expression, and with life in its highest form, and with interests of most tremendous moment. If we give ground for the suspicion of laziness, we have created a barrier between us and the men whom we would reach. We cannot successfully preach righteousness unless we keep ourselves unspotted from the world.

8. The minister must live in *an abiding consciousness* of the majesty and glory of God, the Infinite.

We need the keen spiritual vision that will enable us to see the glory of the Infinite. A visitor to the studio of Turner, looking at one of his paintings of a sunset, said in critical vein, "I do not see any sunsets like that." "But don't you wish you could," the artist replied.

Truly, as Mrs. Browning writes, "Earth's crammed with heaven, and every common bush afire with God, but only he who sees takes off his shoes." We must be conscious of the *greatness* of God. Sidney Lanier, in his *Marshes of Glynn*, has given the thought in a striking way:

"As the marsh hen secretly builds on a watery sod,
Behold, I will build me a nest on the greatness of God;
I will fly in the greatness of God as the marsh hen flies
In the freedom that fills all the space 'twixt the marsh and the skies;
By so many roots as the marsh grass sends in the sod
I will heartily lay me ahold on the greatness of God."

But I fancy that our peril is not so much our failure to see the glory and majesty of God as that other subtle danger that seeing and knowing with a most precious

intimacy, we shall descend to a familiarity that will cause us to lose the sense of the *Infinite*. I believe it is Dr. Jowett who suggests that we may be so "fussily busy about the Holy Place that we forget the Holy Lord".

In the New River gorge, in my state, we have some magnificent scenery. There are lofty mountains, with wooded crest, or with gray and jagged rocks. The foaming river fights its way, seething and surging, over or around the great boulders that obstruct its bed. The traveler, looking from the window of a railway train, or in a more leisurely drive along the winding roads, is thrilled with the majesty and beauty of it.

But there live in the midst of it all men who have known these mountains from their childhood. To many of them they are only rugged and unwelcome barriers to their progress. They have lost all sense of sublimity by familiarity. There is real danger that in a ministry which holds us so constantly in the realm of the *Infinite*, we shall lose the sense of the heights—that the glorious shall become as the commonplace.

Our safeguard will be the conviction that we have never really reached the summit in our upward climb toward God. There are always loftier heights beckoning us, and more inspiring visions awaiting us.

A company of American students were traveling in the Alps. The younger members of the party had gone ahead to a favorable spot, and had prepared a hot dinner by the time the rest of the party came up. The view they had there was most thrilling. But the leader, after lunch, was reading Baedeker's guide that they might learn all they could about the places they visited. He read this: "Do not be satisfied with the view here, take the path to the right, follow until you come to the place where the rude cross it, and there stand and look into the valley of Chamounix." They found the book was right.

An aviator just back from overseas service was asked to relate the most thrilling experience he had had.

He had been in some fierce battles in the air. He promptly related an experience when flying over the North Sea at about two thousand feet. He suddenly discovered that a fierce storm was rapidly approaching. He realized that his safety was in an upward flight. He turned his machine upward and ascended to three thousand feet, four, five thousand feet, when the storm was upon him in all its fury. Hail and rain and wild winds beat upon him, and the cold was intense. He almost despaired of life, but still hoped in the upward flight. He climbed to six thousand, seven thousand, seven thousand five hundred feet, and shot out into the open under sapphire sky and golden sunshine. He said he never felt so near to God before, and never had so thrilling an experience. Such may be ours, if out of the storm and stress of life we will seek the heights where God's majesty and glory may be seen.

9. If the minister will escape the perils that threaten and win the successes that invite, he must maintain the prayer life. That may sound quite elementary, and even commonplace, but it is vital. Not merely formal prayer—the saying of prayers. But real praying, when the soul is at grips with God. We need the praying which means *alliance* with God, partnership with God, when His interests are ours, and our interests are His. We need the praying that means the adjustment of our lives to the life of God—our wills merged into His will. And the prayer that is quiet waiting upon God, and for God.

A friend told me of a minister who came in from his rounds of visiting and praying with the sick and the troubled and threw his feet upon his desk and said, "Thank the Lord, no more praying today." I have wondered if it would have been nearer the truth if the "more" had been left out. A minister, confessing the failure of his prayer life, said that sometimes he did not pray because he did not feel like it, sometimes because he did not dare, and sometimes because he had some-

thing else to do. I think this last will be our chief snare. So much else to do—but nothing that we can do well as ministers if we fail to pray. It is said of Isaac Ambrose that he set apart one month in the year which he spent in a hut in the woods for prayer and meditation.

Dr. Andrew Bonar's daughter has given some insight into the rich fruitfulness of his ministry in Scotland by making public his private journal which shows how intensely he prayed. "Yesterday got a day to myself for prayer." "It is my deepest regret that I pray so little." "Too much work without corresponding prayer." "Was enabled to spend part of Thursday in the church praying—have had great help in study since then." Words like these written only for the eye of God give insight into the secret of real power.

In an eastern harbor an old hulk had become embedded in the mud at the bottom, and was a hindrance to traffic. A man undertook to raise it, and ran great chains under it, and with powerful tug boats sought to pull it out, but he failed. A common seaman proposed to undertake it, and was engaged. He brought some great barges and put across them heavy steel beams. At low tide he made fast his chains around the beams and sat down and waited. The surging tide of the ocean came in and lifted the barges. The chains creaked and tightened—still the tide rose. Presently the great hulk was pulled from its place. If we will connect our task up with the omnipotence of God, we shall not fail.

If we tarry apart with Him we may come to our work with our souls fragrant and refreshed by the dew of the King's garden, and so win the highest distinction available to man—"A good minister of Jesus Christ."

A BAPTIST HOME IN THE SEVENTEENTH CENTURY.

BY H. WHEELER ROBINSON, M. A., PRINCIPAL REGENT'S
PARK COLLEGE, LONDON.

(Paper read at the Annual Meeting of the Baptist Historical Society, held in the Church House, April 26, 1921.)

On a late summer's day of the year of the great plague, just when Samuel Pepys was publicly debating how to cope with it, and privately hesitating to wear his new periwig, because the plague was in Westminster when he bought it, you might have seen a boat rowed down the Thames, with a consumptive boy of twelve lying in it. There was peril in even so short a journey as that from the pleasant country resort known as Battersea to the London of two and a half centuries ago, both the waterman who rowed the boat and the servant who carried the light weight of Caleb Vernon from the river to his father's lodging, were sickening, as it proved, for death by the pestilence. But the boy's emaciated frame held a dominating purpose; he would not be away from his father, nor take his father away from his physician's work; he wanted to sympathize with the sufferings of the Lord's poor visited people by being with them; above all, there was a burning passion for the religious fellowship with which the garden-house at Battersea could not provide him. The story of this gifted and precocious life of twelve and a half years has been told by the father in a little book of great interest, called *The Compleat Scholler* (1666). This is the book which gives us incidentally so vivid a glimpse of "A Baptist Home in the Seventeenth Century".

Let us get to know this home at one of its most characteristic moments, that of family prayers. It is the

first occasion after the boy's return, and the Scripture lesson is taken from the ninth chapter of Ecclesiastes. The father dwells very impressively on the tenth verse, and enforces its application: "Whatsoever thy hand findest to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." It is not perhaps the point *we* should choose for the edification of a sick child, but those were more Spartan days. The father himself is an old Cromwellian soldier, who once knew and wrote about horses and has now, as a physician, applied his knowledge to a higher animal. He has known intimately the richly varied life of the seventeenth century; has been awakened from conventional religion to that passion for reality which Gifford kindled in Bunyan; has fought the heresies of Quakerism and the presumptions of the Protector; has tried in vain to establish a new constitution, when the Cromwell family has disappointed hope; now in these restoration days calmly continues to preach and to heal, though his house has often been ransacked for arms, and he has known what Newgate meant, and warrants have long been out for his arrest. By the side of John Vernon is the wife he won from Devonshire in those great days of the forties, when he and William Allen were officers in the army of Fairfax, and married sisters. Perhaps Uncle William looks in sometimes, and tells of the Windsor prayer meeting, which decided to call Charles Stuart, that man of blood, to account for the blood he had shed. Another visitor of gentler spirit is Abraham Cheare, ready to repeat to the children some of his last-written verses. Besides Caleb, there is his brother and three younger sisters, Mary of seven, Betty of five and Nancy still younger. Nor must we forget Honour, the maid, who has brought Caleb up from the cradle, and taught him till he began Latin. For this is not a home that makes piety a plea for ignorance. Caleb at four could read the Bible, and at six was apt in doc-

trine and practice; at seven he went to school, at ten had begun to add Greek to his Latin, and had found time for some Hebrew before this. But Caleb has already felt the clash between his classical authors and the teaching of his Bible; he has already shown a remarkable religious development, very real in itself, though the forms of its expression will seem artificial and overstrained to us. At ten, Caleb wrote a letter about religion to an older friend, which raised grave doubts in the reader's mind as to its authenticity. He replies with severe kindness, "I received thine without date, but not without serious desire of the best things", and goes on to catechise him as to some of the terms used, such as "an outside professor", from which catechism Caleb emerges with remarkable success.

We get another glimpse of this family as they sit round the table, and the father calls on this or that child to say grace. The Puritans took their grace seriously; do we not remember that Roger Williams argued that an unregenerate child ought not to be allowed to say grace, whereupon an opponent retorted that since the thankless reception of God's gifts was certainly wrong, an unregenerate child should be given no food at all? But here it is Caleb who overcomes his natural timidity and repenting of a previous refusal now comes forward and encourages the other children by his example. Caleb's relations with his little sisters are tender and natural. He gives them his toys toward the end; it is good to know that there were toys in this grave religious home. When they were in the country, Nancy, aged five, would say to Honour, the maid, in the morning, "What mercy is it we are alive, and so many thousands taken away at London, and so many little children!" whilst Caleb says to Nancy as she sits by his bed, surely a demure and grave little nurse, "Nancy, the Lord make you a mother in Israel; O how I long to see Christ formed in you!" But the old Adam is still in Nancy, for whilst Caleb lies

ill, her child's voice rings up to the room, "Who shall have Caleb's bird when he is dead?" Caleb's sense of justice is seen in the fact that he instantly awards the bird, if he dies, to the younger Betty, because Nancy has one already. Caleb has a keen sense of justice. In one of his bad times, the noise of his little sisters and their cousin was more than he could bear, and he quoted Job at them, "To him that is in affliction pitty should be showed by his friends." But he is soon sorry for this feeling of annoyance and calls the children that he may cut them out some of his special jelly. The worst sins Caleb can remember are that once he disobeyed his mother by not going to bed when she had commanded it and that "he had spent his time very childishly and plaid away his convictions". We think of Augustine's stolen apple and Bunyan's tip-cat. But nature has ingenious ways of thrusting in, when we have thrust her out. Toward the end, when Caleb was very weak, "he desired some living creature might stand on the bed by him to prevent melancholly thoughts, when he could not rest: being asked, what? He said, a young Lamb, Pigeon, Rabbit or anything but a Squerril being named (hoping it might easily be procured), he was earnest for that, having, he said, never seen any but once in the field." The squirrel could not be got, and the boy was much disappointed, for as he told his father, "I find myself inclining to melancholy, and I think such a thing would be pretty company for me, and therein I may see the workmanship of God." One great though transitory temptation came to him in his sore pain—to curse God and die; the intensity of his thought about it reminds us of Bunyan's "Sell Him!" But we must admit that there is something a little unnatural when, even at ten, he desired to weep over the sins of his youthful days! It tempts us to say, though in this instance at least we should be wrong, that such repetition of phrases means no more than the curses which little children pick up with equal facility.

The central event in these simple annals of a Baptist home is Caleb's desire to be baptized, a desire to which his father and friends are all opposed because of the serious character of his illness. There is something both admirable and pathetic in the way this sick boy fights for his conviction that he ought to be baptized, yet bows reluctantly to the right of others to say the last word. A representative meeting of the church, numbering twenty persons, is held in his bedroom, candles being set on the bed, and they round about him, whilst this singular child begins his testimony, "God spake once, yea twice, yet man regardeth it not", and proceeds to apply this to two previous illnesses. He confesses that his great sin is to have been "frothy". He is carefully cross-examined on the faith, for example on the priestly, kingly and prophetic offices of Christ, and he gives his reasons for desiring baptism, which are especially the words "He that believeth and is baptized shall be saved, the example of Christ, Philip and the eunuch—"if thou believest with all thy heart, thou mayest", and the case of the jailer. He is warned of the physical danger in his case, but is quite undeterred. It is of interest to notice the close contact of the home and the church in regard to this baptism. He holds a prayer meeting with others about it, "with prayer setting forth his great strait in the case; and taking their answer one by one, upon what they had heard, both for and against it." Finally, the father decided to trust God with the issue. But even then a physician friend came between the child's eager desire and its satisfaction, pointing out the danger and the scandal, and declaring that Caleb could not be carried alive to the place of baptism. This friend is brought in to argue with poor Caleb, and makes use of a very unfair bit of exegesis: "It was said, all Judea went out to be baptized, but he never heard that any were carried out." I am glad poor Caleb had the wit to reply, "Christ bid his disciples go and teach all nations, bap-

tizing them; but never said, if they be sick and weak, do not baptize them." At last Caleb prevails, and secures the promise of baptism on the next day, if the weather allows. "That night continued tempestuous, and he called often betwixt his slumbers to know what weather." But the day was sunny and calm, and in the afternoon the whole company proceeded in three coaches, with some on foot, to the house by the river which had been prepared. Caleb would not lie on the pillows arranged on the knees of his father and mother, but insisted on sitting up. He is kept by the fire in the house whilst his father speaks from the most suitably chosen words—they did know their Bibles in Bunyan's day—"And when he would not be persuaded, we ceased, saying, The will of the Lord be done". I should like to emphasize the fullness of experiential meaning, the positive note of the divine gift in baptism, which comes out in the father's exhortation, who "desired now to witness to it as the will of God, showing the Commands for it, Signification of it, and Ehds that should be proposed in it, desiring they might be in them, and that Presence which might make it to both his Sons the Communion of the Death and Resurrection of Christ to such a putting him on (in virtue of all his Offices) as might manifest their being as it were thenceforth new—died with, or tinged into Christ, to their favour of him in all things, in newness of Nature and life." The two boys, Caleb and his brother, were then baptized, and Caleb was received by his father into a warm blanket, saying as soon as he could speak, "I am very well, father", as he had said to the doubtful administrator, "I am not afraid". On his way home in the coach he told his mother and father, "He had very great joy in Communion with God coming up out of the Water, when he could not express it, his breath failing through some water that went into his mouth (which he merrily said he had forgot to shut)." The next day but one, a meeting of the church was held in his

room that he might have the privilege of the Lord's Supper with them, "wherein to the eye of Faith Christ would be evidently set forth, crucified before him, for his consolation."

Naturally enough, the mother is not so prominent in this record as the father, who is both physician and minister as well. But she moves in and out of the sick room, and sits with her boy in fullest communion; "Mother", he says to her once, "I love your company dearly." It was she who, like another mother, hid these things in her heart and wrote them down secretly, so that we have some of the material for this record through her. "God loves me, mother, and sometimes I love the Lord"—does not that bear the hall-mark of truth upon it? Caleb was fond of repeating Abraham Cheare's verses. After some of them, his mother says "And do you remember, child, what he saith of young Isaacs? Yea, mother, said he; and then further repeated some of these concerning youth:

Young Isaacs who lift up their eyes,
And meditate in fields;
Young Jacobs who the blessing prize,
This age but seldom yields.
Few Samuels leaving youthful playes,
To Temple-work resign'd;
Few do as these, in youthful dayes
Their great Creator mind.
How precious Obadiahs be
That feared God in youth:
How seldom Timothys we see
Vers'd in the Word of Truth.
Few tenderhearted Youths as was
Josiah Judah's king;
Hosannah in the high'st, alas,
How seldom children sing!

It is worthy of note that even in those stern old days they were making the same complaints about the degeneracy of youth as we hear today and as our great-grandchildren will bear in their turn. And they were stern old days. There is something rather grim in the attitude of the father to the son, something Spartan and Stoic at

least, as when the child says that his bones are sore, and the father replies, "Ay, child, but your soul is not"; or when Caleb asks, "Do not you think that death is troublesome?" and the old Cromwellian soldier replies, "Yes, child, a little to the flesh". Yet there is deep feeling beneath this religious Stoicism. The boy can thank God for tender parents on earth as in heaven. Even if there is respectful timidity when the sick boy says to his father writing in the room, "Father, will it not disturb you to talk with me?" there is surely the heart's knowledge of affection sure and deep when the sufferer looks up from his bed of affliction and says, "Father, you be my dear Father". That, I think, is significant of the whole book. We turn away from the stilted language of the anagrams and acrostics with which the older and younger friends of Caleb Vernon adorn his hearse; they leave us cold, if not repelled; most people today would turn away also from the unnaturalness of the experience of a Bunyan, as it seems, on the lips of a boy of twelve. But underneath these alien forms there is the common human nature, and the sincerity of a related religious experience. The strength of such a home was in its religion, and its religion did inspire and sustain a loyalty to the home ties and the home duties which would rebuke most Baptist homes today. The true place—the most powerful place of religious education is the home, and the simple human story of such a Baptist home as this, two hundred and fifty years ago, may well set us asking ourselves whether our vaunted progress means so much after all. In matters of education, we pay tithe of mint and anise and cummin, of child psychology and healthy animalism, but it may well be that too many Baptist homes are neglecting today the weightier matters, not of the Law but of the Gospel.

THE MYSTERY RELIGIONS AND CHRISTIANITY.

By PROF. S. ANGUS, ST. ANDREW'S COLLEGE,
SYDNEY, AUSTRALIA.

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II. THE TRIUMPH OF CHRISTIANITY.

It is strange that the appearance of Christianity attracted little attention for some time and received but scanty notice in contemporary pagan or Jewish literature. Seneca, before whose brother's tribunal the Jews brought Paul, makes no reference to the new faith which we know was rapidly spreading in his day. Suetonius¹ refers to Jesus by a misconception as instigator of a riot in Rome. Tacitus², writing early in the second century, speaks of the rise of this "baneful superstition" (*exitia-bilis superstition*) and of the death of its originator under Pontius Pilate. The disputed passage³ in Josephus concerning Jesus may now be accepted as authentic. The Greek satirist, Lucian, makes mockery of the "gibbeted sophist", and the noble Aurelius in his one explicit reference⁴ to Christianity terms it "sheer obstinacy".

It was the Jews who first raised the alarm against the new faith so kin to and yet so different from the parent faith; it was they too who both in Palestine and in the Diaspora inaugurated the first persecutions. At first the Jews themselves viewed the "new way" as merely another sect or as a prophetic revival within Judaism. The Apostles at Jerusalem evidently for a time took the same view and continued to live as Jews while proclaiming Jesus as Jewish Messiah. Soon the implications of the new teaching became apparent to the

¹Judaeos impulsore Chreste . . . Roma expulit. Claud. 25.

²Annales, XV 44.

³Antiq. XVIII 3. 3.

⁴Meditations XI 3.

Jews, and the difficult questions raised by the Gentile mission brought home not only to Paul but to the Jewish authorities the fact that if Christianity was true Judaism was doomed, Christ being "the end of the law". The conservative elements in Judaism then attempted to stamp out the new heresy for which purpose it called to its aid the secular arm. Christianity, repudiated by Judaism, became an unlicensed religion, which for a generation had grown and spread, as Tertullian says, *sub umbraculo licitae Judaeorum religionis*. It must have come as a surprise to the vigilant Roman authorities to discover that a new religion, with apparently no past, should suddenly appear upon the stage professing to be a universal religion and disputing the imperial cult. As a result of the great fire which broke out in Rome in July, 64, Nero, to dissipate the rumor that he was the incendiary, set on foot the first imperial persecution, and henceforth Christianity attracted increasing attention, hostile and friendly. All the persecutions and police supervision of the imperial government were as futile to arrest the spread of Christianity as Herod's slaughter of the Innocents had been to prevent the teaching from which it was born. Christianity waxed stronger while opposed by the state, by other popular religions, by its parent faith, by the science and the philosophies of the time.

The permanence of Christianity is evidence that its victory was due mainly to spiritual means; it was due not merely to the defects of the Mystery Religions, but to its own intrinsic qualities. By its possession of the Spirit of Christ it was able to quicken and transform the masses who entered it in ignorance or from ulterior motives, for to Christianity, as to other religions, many adherents were attracted by what could not be called religious motives. Some saw in Christianity a greater magical potency for the performance of exorcism and thaumaturgy; some came out of dread of the judgment

threatened at the imminent *Parousia*; some sought an earthly paradise; some, in an age of theosophy, coveted the *pneumatic Charismata*. It was not the faith of such adherents that made Christianity mighty.

It is instructive to note the causes assigned by historians for the victory of Christianity. For example, Gibbon⁵ attributes it to (1) the enthusiasm of the early Christians, (2) belief in immortality with future rewards and punishments, (3) miracles, (4) the high ethical code of its professors, (5) efficient organization on imperial patterns. It is more surprising that Merivale⁶ should miss the true secret in his enumeration of the four factors, (1) the external evidence of the apparent fulfilment of prophecy and miracles, (2) internal evidence as satisfying the spiritual needs of the empire, (3) the pure lives and heroic deaths of Christians, (4) the temporal success with which Christianity was crowned under Constantine. With more truth John Stuart Blackie⁷ says, "Christianity addressed itself to the world with the triple advantage of a reasonable dogma, a tremendous moral force and an admitted historical basis." Lecky⁸ points out that Christianity combined more distinct elements of power and attraction than any other religion, such as universalism, a sympathetic worship, a noble system of ethics, an ideal of compassion; "the chief cause of its success was the congruity of its teaching with the spiritual nature of mankind. It was because it was true to the moral sentiments of the age, because it represented faithfully the supreme type of excellence to which men were then tending, because it corresponded with their religious wants, aims, emotions, because the whole spiritual being could thus expand and expatiate under its influence, that it planted its roots so deeply in the hearts

⁵Decline and Fall, ch. XV.

⁶Conversion of the Roman Empire, VIII ff.

⁷Day-book of John Stuart Blackie, p. 27.

⁸History of European Morals, vol. I, ch. III. The Conversion of Rome, pp388-9 in copyright ed. of 1911.

of men.” Reinach⁹ attributes its victory and permanence to its simplicity and purity, while Cumont¹⁰ views its victory merely as “*l'aboutissement d'une longue evolution des croyances.*”

Though Christian apologists appealed to the number and nature of Christian miracles, the success of Christianity was not due to anything which was merely of contemporary value or to what could be put forth by other religions, but, as we shall see later, to that miracle of miracles, the Personality of Jesus. The conversion of Constantine merely completed the material and political success of Christianity and issued in an alliance which was fraught with more bane than blessing for the faith. Christianity’s triumph was more than the drawing to a focus of a long evolution of beliefs, more than merely the culmination of the Oriental penetration of the West. Christianity did not win because the East was mainly for Christ while the West was for Mithras. Christianity won because of what it was, because of what Jesus was. This does not deny a long historic process of preparation for the fullness of the times. There had been a real preparation both negatively and positively by the Mystery Religions, the Greek religious philosophies, Judaism and the Roman Empire. The mysteries had brought men together in those religious associations which were the harbingers of the house-churches of primitive Christianity and had ready to hand for the new religion an organization and system of administration. The mysteries had made religion a matter of personal conviction; they had de-nationalized gods and men in aiming at the brotherhood of mankind; they had made familiar the consciousness of sin and need of a redemption; they had stimulated cravings for immortality which they could only inadequately satisfy; they had made men zealous

⁹Orpheus, p. 108.

¹⁰Religions Orientales dans le Paganisme Romain, 2 ed., p. XXIV. Cf., also the paragraph in Aust. *Die Religion des Romer*, pp. 115-6.

propagandists by laying upon them the duty of the diffusion of their faith; they had fostered monotheism by making their patron deity the representative of the divine unity or by the syncretistic identification of their deity with the still living deities of polytheism, or by that solar monotheism which concentrated adoration on the one source of life and light.

There were also many circumstances quite favorable to the advancement of Christianity. Alexander and Caesar and Augustus had prepared the way of the Lord. Greek and Greek-Oriental philosophies had revealed the needs and aspirations of the human spirit. Plato and Posidonius and Philo had pointed men to heaven as the homeland of the soul. The Greeks had furnished the missionaries of the cross with a world-language. In its inception, Christianity enjoyed a unique advantage in being permitted to take firm root under the protection of the *religio licita* of Judaism. In its missionary activity its way was everywhere prepared by the preachers and teachers of the Synagogue. Be it said that no religion ever facilitated the path of another as did Judaism that of Christianity—a debt sometimes ill acknowledged by early Christian anti-Semitism. The Jew was ubiquitous: the Synagogue had in every center prepared the most serious minds of heathenism—the “god-fearers” who were the first to abandon the Synagogue to enter the Ecclesia. “To the Jewish mission which preceded it the Christian mission was indebted, in the first place, for a field tilled all over the empire; in the second place, for religious communities already formed everywhere in the towns; thirdly, for what Axenfeld calls ‘the help of materials’ furnished by the preliminary knowledge of the Old Testament, in addition to catechetical and liturgical materials which could be employed without much alteration; fourthly, for the habit of regular worship and the control of private life; fifthly, for an impressive apologetic on behalf of monotheism, historical teleology and

ethics; and, finally, for the feeling that self-diffusion was a duty. The amount of this debt is so large that one might venture to claim the Christian mission as a continuation of Jewish propaganda.”¹¹

Having made due acknowledgment of all these historic facts, let us consider the main differential features and factors and mode of diffusion which insured Christianity its success and permanence.

I. Its intolerance. Narrow indeed was the gate that entered into the new society and broad that of admittance into other religions. Christianity differed from all pagan religions and surpassed Judaism in intolerance, in which respect it stood in direct opposition to the spirit of the age. Never was there a more tolerant age than that in which Christianity appeared. As a result of the spread of Greek thought which had always been that of the layman and never subjugated to sacerdotal control; the break-up of the city-state; the regnant cosmopolitanism; men had learned to respect each other’s opinions. Racial and religious barriers had been thrown down. The most exclusive of races, the Jews had already for centuries played a part in world history: particularly was the *Diaspora* generous in its outlook on the surrounding world. Men were everywhere exchanging religious views. Syncretism was the religious hall-mark of the time. The empire was full of religious communities in which men of different races met. There was no clear line of demarcation among the foreign cults which showed a marked hospitality in religion. Different gods agreed to be housed in the same temple; the same priest might officiate for half a dozen deities. Men were willing to try every religion and philosophy in the field. It was now as fashionable to owe allegiance to the gods of the Nile, Syria, Persia, Samothrace, Greece and Rome as it had in the previous epoch been to acknowledge only one

¹¹Harnack, “Mission and Expansion”, E. T. I, p. 15.

national pantheon. Polytheism is naturally tolerant, and the spirit of the age only increased religious tolerance.

The Jews stood aloof. Their uncompromising monotheism and the Law rendered them conspicuously intolerant as compared with the adherents of the Mystery Religions. They would accept no compromise on the question of the imperial cult, Sabbath keeping, or such rites as appeared essential to the integrity of the faith. But Judaism was able to temporize to a certain extent. Within it there were degrees of piety from that of the Pharisees to that of "the people of the land". Judaism desired to influence the maximum number compatible with its tenets. Those who would enter into the full benefits of the covenant must submit to circumcision and undertake the obligations of the Mosaic law and superadded traditions. There was a much larger class of adherents who refused to break with paganism: these were encouraged to attach themselves to the synagogue and a minimum of requirements was imposed upon them.

Christianity intensified the intolerance of the parent faith and sternly set its face against the tolerance in religious affairs which commenced with the Persians, was first made popular by Alexander, and became the settled policy of the Roman Empire. It frowned upon the hospitality of the competing cults. "Christianity stands proudly aloof from the throng of the *thiasi*; and the only likeness to them which she will acknowledge is the likeness which an angel of light might bear to the spirit of darkness."¹² The rites of pagans were in her eyes performed to devils; pagan worship was founded by demons and maintained in the interest of demons. To those who were eagerly in quest of salvation and testing each scheme offered in the empire, Christianity dared to say: "In no other is there salvation, for neither is there any other name under heaven, that is given among men,

¹²Cf. E. G. Hardy, "Studies in Roman History" (1906), chs. I-IX.

¹³Gardner, "St. Paul", p. 94.

wherein we must be saved." To those accustomed to the idea and practice of initiation into several mysteries it declared: "You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons." To those who, according to the religious conceptions of the time, were seeking mediators, it declared: "There is one God; also one Mediator between God and man, a man, Christ Jesus." Christianity stoutly asseverated to those accustomed to address the "Lord Serapis" or the *Domina Isis* or the Emperor as *Dominus* that "there is one Lord" whose name is above every name.

This intolerance and exclusiveness naturally drew much odium upon the new society which opposed the prevalent approachment of customs and cults. It heavily handicapped it in competition with the syncretistic Mystery Religions, but in the end proved the secret of its strength. Many a follower of "my Lord Serapis" and of the "eternal protectress and saviour of the race of men" and of the "Great Mother" was turned away because he could not find the accustomed hospitality for his gods with this new faith. The Christian cult was an exclusive cult¹⁴ which required every candidate to break with his past and separate himself from much of the social life because it was tainted with paganism. Christians attracted attention by their separation from the world: they were "the consecrated". They would not crown themselves with garlands on festal civic occasions. The story of St. John fleeing from the baths in Ephesus because Cerinthus entered is characteristic of the uncompromising spirit of Christianity. No Christian could imitate the tolerance indicated in such a sepulchral confession of faith as *pater sacrorum summi invicti Mithrae, sacerdos Isidis, dei Liberi archibucolus*.¹⁵

We may regret this hard intolerance of our primitive

¹⁴Cf. Bouché-Leclercq, *L'Intolerance Religieuse et Politique*, p. 140.

¹⁵C. I. L., VI, 500.

faith, which sometimes hardly did justice to its fore-runners and competitors, which from the second century turned fiercely upon Judaism as the latter had a century before excommunicated it, which has left but few fragments of a vast liturgy and religious literature of paganism which would have been of immense value to students of the history of religion, and would have cast many a ray of light upon the origins of our own faith, which demolished holy places and beautiful temples such as the world shall never rear again. As we stand in awe amid some of these inspiring ruins we more regretfully bewail early Christian iconoclasm than the student of the Reformation does the blindness of our fathers who destroyed cathedrals and abbeys which had been the centers of ecclesiastical abuses. But we shall less regret this intolerance of primitive Christianity when we reflect upon the nature and necessity of it, and upon her ability to transmute what she saw fit to borrow from paganism. Tolerance too often results from indifference or indecision, but the intolerance of Christian preachers was that of the conviction that they had found the all-comprehensive Truth. And in the welter of religions and philosophies, intolerance was the most obvious if not also the only sure method of self-preservation. Judaism on the one side attempted to allure Christianity with the prestige of the Law, the memories of the fathers, and with usages hallowed from antiquity. Greek thought on the other side saw in Christianity immense possibilities of speculation and essayed to transform it into an eclectic philosophy in which the metaphysical would predominate over the spiritual. Again, the Mysteries with their numerous clientele of initiates welcomed Christianity as another religion of their own genus, offering hospitality to its Christ and to its rites. But the Holy Spirit, as the Christians termed the new source of power which they felt better than they could describe, warned the new Way of the perils of holding alliance with other cults. The

event justified them. The hospitality and syncretism of her competitors greatly increased their clientele and added to their popularity, but ultimately compassed their downfall. With their loftier elements, that made for spirituality, they loaded themselves with rudiments of nature-worship which allied them with gross superstitions. Christianity would not stoop to conquer. She made claims of seemingly the most extravagant order, from which she would not abate one jot. Her exclusiveness preserved her integrity. She alone had the courage to be exclusive. Those who entered her fold entered under no delusions as to their connection with their past. Her converts, required to surrender so much, came with a deeper conviction and with a warmer zeal for the diffusion of the truth.

The cruel intolerance, political and theological, which mars so many pages of the history of the Church was a failure to understand the spirit of Jesus in His hatred of unreality and sin combined with such a marvelous love for the misguided. He supplemented the apparently harsh *logion*, "he that is not with me is against me", with "he that is not against us is for us". Christianity has suffered much from the excess of this virtue of intolerance. Intolerance for the truth has often degenerated into unlovely bigotry. Lecky, after stating that there probably never existed upon earth a community whose members were bound to one another by a purer affection and which combined so felicitously an unfliching opposition to sin with a boundless love to the sinner, says "there has, however, also never existed a community which displayed more clearly the intolerance that would necessarily follow its triumph".¹⁶ Simultaneously with her *political* triumph she turned persecutor against pagan, Jew, and heretic. Catholic Christianity tried to exterminate heresy not merely by argument, but by sword and flame. The repressive legislation of Theo-

¹⁶Ibid. I, p. 626.

diosius which by heavy penalties forbade the practice of any other religion than Christianity, the closing of the schools of philosophy at Athens by Justinian, the Albigensian crusades, the Dominican inquisitions, the religious wars of the seventeenth century, the acts of supremacy and uniformity in Elizabethan England, the cruelties perpetrated upon the Anabaptists, these and such deeds are the debasement of that moral intolerance of apostolic preaching which never doubted *Magna est veritas et praevalebit*. The permanency and success of Christianity were not secured by the contentious Nicene or Athanasian creeds, but by the simple New Testament creed of "Jesus is Lord", which permitted no compromise.

The relation of Christianity to the syncretism of the first three centuries would carry us too far afield. While Christianity avoided the dangers of that syncretism which weakened her competitors, she did not escape unscathed. She borrowed but transmuted. She baptized, every idea or rite, whether borrowed from the Mystery Religions or from Judaism, into the name of Christ.¹⁷ She was receptive of the truth, but believed that her only Lord was the Way, the Reality, and the Life. Her attitude is best represented in the words of her greatest Apostle: "Whatever is true, whatever is venerable, whatever is just, whatever is pure, whatever is lovely, whatever is of good report, if there is any virtue or any praise, consider these things."

II. Christianity was the only genuinely universal religion, which could without reservation declare that there is neither Jew nor Greek, male nor female, bond nor free. In the last lecture it was shown how Christianity united in a higher and comprehensive synthesis the social-ethical and individualistic-mystic tendencies in religion, a task which rent the soul of Judaism. It was precisely on this question that "those of the way" came into conflict with

¹⁷Cf. P. Gardner, "Growth of Christianity", chs. III-VI.

conservative Judaism: the nationalistic principle yielded to the universalistic. Paul could say, "He is our peace, having made both one by breaking down the dividing partition." Herein the way of Christianity had been prepared by the Mystery Religions and by Greek philosophy, especially Stoicism, both of which valued man as a member of humanity rather than as a citizen of a state. If in her intolerance Christianity was diametrically opposed to the spirit of the age, in her universalism she was in line with the tendencies of a world-civilization. The Mystery Religions, the religious philosophies, Jewish preaching, and the Roman Empire, were all aiming at a universalism co-extensive with the cosmopolitan character of the time. The Mysteries succeeded most signally, but fell short of a true universalism by the exclusiveness by which their secrets could not be divulged to outsiders. Greek thought allied itself with Hebrew revelation and Oriental mysticism to meet the needs of the day, which it did to a remarkable degree, but only for the cultivated classes. Jewish propaganda failed by persisting in making men Jews first. The imperial cult was little more than a political device. Christianity surmounted all barriers. It had in its heroic days no *disciplina arcani*, no secret which could not be divulged to all; it did not pride itself on a Gnosis accessible to the few. Though straight was the gate the conditions of entry were such that all could comply therewith, and those conditions were not buried in a secret lore.

The Christian commonwealth into which men entered by one baptism into one Lord accomplished more for the world than did the Utopian Republic of Plato with its class distinctions and restrictions, or the conception of the kingdom of God of the Jews in which the premier place was assigned to the Jew, or the Cosmopolis of the Stoics, which stood nearest to Christianity in its levelling of all distinctions of race, sex, and culture, but remained only an ideal for lack of the personal ideal of love to which Christianity could point.

Jesus, by "the Edict of Comprehension", as Seely finely calls the Sermon on the Mount, made morality universal and constituted all men brothers under one Heavenly Father. "The words 'foreign' and 'barbarous' lost their meaning; all nations and tribes were gathered within the *pomoerium* of the city of God; and on the baptized earth the Rhine and Thames became as Jordan, and every sullen desert-girded settlement of German savages as sacred as Jerusalem."¹⁸ The idea of the brotherhood of man was no new idea introduced by Jesus: by His teaching and still more by His Person a new impetus was given to translate it into a fact. The idea had fascinated thinkers from at least the day when Socrates,¹⁹ on being asked to which state he belonged, replied that he was a citizen of the world, and Diogenes,²⁰ the Cynic lecturer, in reply to the same question stated that he was a "cosmopolitan". Hebrew prophecy had dreamed of the day when "the God of the whole earth shall He be called", when all would look to Jerusalem as the religious center and symbol of unity. Many factors had given emphasis to this feeling of a common humanity which demanded a universal religion. The Stoics made of it a religion, the loftiest element in which is the kinship between God and man in which all participate. "Of his race are we", cited by Paul perhaps directly from Aratus of Soli, is better known in Cleanthes' Stoic hymn to Zeus. Epictetus dwells upon this inspiring thought. Descent from God should be more elevating than kinship with the emperor²¹; we are relatives of God and come from Him.²² Seneca²³ regards the good man as the disciple, imitator, and offspring of God. Another bond of

¹⁸Ecce Homo, ch. XII.

¹⁹Disc. I, 9, 1; Cicero, Tusc. Disp. V 37, 108, Socrates cum rogaretur cuiatem se esse diceret mundanum inquit. Totius enim mundi se incolam et civem arbitrabatur.

²⁰Diog. Laert., VI, 63.

²¹Disc. I, 3, 1; 9, 1.

²²Ib. I, 9, 3; 9,6.

²³De Prov. I.

union was the all-pervading *Logos*. For the realization of brotherhood Stoic teachers recognized the need of love to eradicate selfishness. Zeno says: "In the state love is God, a fellow-worker for the salvation of the state."²⁴

The religion of Jesus alone proved equal to the task of establishing a true sense of humanity, and did so by the introduction of a purely human and comprehensive principle of love, which can be best described in Seeley's phrase, "The enthusiasm of humanity", a principle first exemplified in Jesus Himself and from Him caught up by His disciples. Glover has truthfully said: "No other teacher dreamed that common men could possess a tenth part of the moral grandeur and spiritual power which Jesus elicited from them—chiefly by believing in them. Here, to any one who will study the period, the sheer originality of Jesus is bewildering. This belief in men Jesus gave to His followers and they have never lost it."²⁵ It is no exaggeration to say that Christian love was a new moral factor in the world. The Apostle Paul put love above all the gifts of the Spirit. Jesus' love to His followers awakened a responsive love in them. Their love to Him produced an attitude of loyalty to a Person hitherto unknown. His belief in the infinite moral and spiritual capacities of the most ordinary of mortals lent enthusiasm to their preaching. The results have proved that Jesus' optimism about human nature was correct. "The philanthropy of God our Saviour" begot the all-pervading philanthropy of early Christianity which so characterized it in the eyes of outsiders.

III. Christian Faith. The apostolic writer shows his appreciation of a fundamental characteristic of Christianity in contrast with the surrounding world when he declares "this is the victory that overcomes the world,

²⁴Arnim, *Frag. Stoic.* I, 263 Cf., also Arnold, *Rom. Stoicism*, p. 275, n. 14.

²⁵Conflict of Religions in the Roman Empire, p. 130.

our faith." As Christian love was the new moral force that entered the world with Christ, Christian faith was the new religious force. Faith has always been the root principle of Christianity. Christians are those who "have faith in God through Jesus Christ", "those who practice faith", "those of faith". With Christianity, the word faith "may be said to have become a permanent addition to the moral vocabulary of the world", says Seely.²⁶ The word *πίστις*, *πιστεύειν*, like *ἀγάπη*, *ἀρπάγειν*, by being baptized into Christianity, took on a more comprehensive content. The thing that Christians called faith embraced the poetic quality of conviction, or belief, the moral quality of steadfastness or loyalty, and the religious quality of absolute trust in a person.

Faith was no new thing in the world, having existed in higher and lower forms throughout the history of religion. Men had before believed in the deity, in providence, in the power of truth, in the reality of the unseen, and in the victory of good over evil. The polytheistic religions of Greece and Rome had nothing in them to evoke a personal attitude of the soul, though they maintained a conviction in the existence of national deities and in their ability to send bane or blessing, and in the efficacy of ritual. The primary purpose of worship was not for the good of a man's own soul so much as for the sake of the body politic. The citizen's conduct was determined by custom and tradition, rather than by personal choice grounded on conviction. To men of religious aptitudes, of course, the reality of the unseen would be a factor in their lives and the consciousness of the help of the deity would sustain them in trouble. There was much diversity of opinion in paganism as to the efficacy and nature of prayer.²⁷ Lucian finds abundant material for his witty sarcasm in the unspiritual prayers

²⁶Ibid., ch. VI.

²⁷Cf. H. Schmidt, "Vetores Philosophi Quomodo Iudicaverint de Precibus" (1907); and G. Appel, "De Romanorum Precationibus" (1909).

that ascend to God. But there were men of prayer like Socrates²⁸ who laid stress on the subjective attitude of the worshiper, and the author of the *Epinomis* who says "pray to the gods with faith". It appears, however, that these were the exceptions, and that faith was not a basic principle in the life of paganism. "Faith", according to Hatch, "as a principle of religion was quite unknown in the state worships. A man joined in the rites because he was born or lived in a certain place. He acted as a member of a social or political group, not as an individual; and personal conviction or trust in the gods played no part in determining his action."²⁹

The conception of faith is strangely absent in Stoicism. Though this religious system rendered splendid service by emphasizing the unity of the deity, the supremacy of conscience, the duty of ordering life in harmony with the will of God, offering the soul a refuge in the Over-soul or pervading Reason of the universe, it was either unconscious of the lack of a personal bond with its God or unable to supply it. "The Stoic logic had failed to indicate clearly how from the knowledge of the universe as it is men could find a basis for their hopes and efforts for its future; the missing criterion is supplied by the Paulist doctrine of faith."³⁰ The word *fides* is found in the Stoic vocabulary, but not the thing we know as faith.³¹

The Mystery Religions appealing to the choice of the individual were more likely to require and promote faith. Here again we are disappointed to discover what a scanty role faith plays and how far it is from being a principle of the personal religious life. Faith as con-

²⁸Ibid., pp. 6ff.

²⁹W. H. P. Hatch, "The Pauline Idea of Faith", p. 68.

³⁰Arnold, op. cit., p. 415.

³¹Cf. Hatch, op. cit., "of faith as a principle of religion it made nothing. . . . Faith was not an important factor in the religious life of the Stoics, and hence it played no conspicuous part in their religious teaching.", pp. 75-6.

fidence or assurance, or as belief in dogma or ritual is necessarily present, but that distinctively religious character of faith as personal trust in a God conceived as a person is very faint. The psychological and noetic qualities are present, but faith as the link between the soul and its God is missing. The phenomenal success of the Mysteries and their stubborn opposition to Christianity were due to their ability to inspire faith of a kind, that is, belief in their superiority, in the efficacy of their sacraments and in their power to deliver the individual from the evils of astrology, earthly limitations, and death. Their gods were believed is as saviours and worshiped with assurance as providing atonement here and securing a happy lot beyond. The sacramental virtues were such that they produced an *ex opere operato* effect but little dependent on the subjective estate of faith of the worshiper. Participation in the *taurobolium* rendered the initiate "re-born for eternity". As a result of initiation into the Orphic-Pythagorean lore the departing soul believed that it would speed its way through the spheres of the planets to identification with the deity. The mystic state, whether of ecstasy or enthusiasm, did not require faith: it rested on immediate experience. The religion of Hermes Trismegistos speaks several times of faith, which, however, occupies a diminutive place compared with knowledge. The Hermetic mystic can say "wherefore I believe and bear witness; I am departing to life and light"³² Of him it is said "to know is to believe (have faith); to disbelieve is to fail to know (all aorists) . . . and having reflected upon all things and having discovered that they are consonant with the revelations of the *Logos* he believed and found rest in the lovely faith."³³ This Hermetic faith was of an intellectual and metaphysical character, pitched too high for every man. Apuleius represents Lucius as saying,

³²Cf. Reitzenstein, "Mysterien-Religionen", p. 338.

³³Corpus Herm., IX, 10.

"at length full of faith (*plena fiducia*) I began to take part in the divine service of the true religion."³⁴. There was also present in the Mystery Religions another function of faith which became conspicuous in Christianity—cult-loyalty, faith in, or fidelity to, the deity which formed the bond of cohesion of the religious guilds and made the members loyal to one another. The religion of Mithras was a *militia* or warfare which for the Roman mind implied a *sacramentum* or oath of allegiance. Faith was struggling for expression when Mithras was addressed as *Sol Invictus*, or Isis as "thou eternal saviour of the race of men", or when the initiate uttered "I have escaped evil; I have found good"; "Thou art I and I am thou."³⁵ The Mystery Religions thus inculcated faith in their patron deities, in the magical efficacy of rites, in mystic identification with the god, and cult loyalty. But such faith was not the mainspring of the religious life and conduct of the mystao, but rather, as it were, a by-product. Further, this faith was not necessarily of an ethical character, whereas the Christian conception was through and through ethical in its inseparable association with works. Neither could faith in its religious aspect as trust in a person thrive when directed to divinities that were the product of a maturer reflection upon a primitive naturalism.

As in many other respects, so in regard to faith, it was the Jew who was the true predecessor of the Christian in demonstrating the power and practice of faith both in its moral and religious character. Hebrew religion was differentiated from all other religions of antiquity by this personal trust in God conceived as a person, and by a faith which expressed itself in an ardent desire for fellowship with him. This faith took its rise from their monotheism and their ethical conception of the holiness of God which demanded holiness in His

³⁴Met., XI, 28.

³⁵Dieterich, "Abraxas", p. 196.

worshippers. Their personal reliance upon God was the root of all their piety and the secret of their indestructibility. Neither polytheism nor henotheism nor an abstract monotheism could call forth such a faith. Writers of Hebrew history recognized the uniqueness of Israelitish faith. "Our fathers trusted in Thee; they trusted and were not ashamed": "Look at the generations of old and see: who ever put his trust in the Lord and was ashamed?"³⁶ The faith of Abraham was a commonplace in the theology of the synagogue. The Jewish-Christian author of the *Epistle to the Hebrews* encourages Christian believers by calling the roll of Jewish worthies who "endured as seeing Him who is invisible".

Two Jews of the Diaspora, men of the profoundest religious convictions, took up the Jewish conception of faith and gave to it a premier place in the religious life which it can never lose—Philo and Paul. Of Philo Bousset has truthfully remarked,³⁷ "For the first time in the history of religion we find the thought of faith in the center of religion: Philo is the first great psychologist of faith", an opinion with which every student of Philonian theology will agree. Faith occupies a conspicuous place in Philo's mysticism: it is a "perfect good", "a true and abiding good", "an amelioration of the soul at all points", "the most stable of the virtues", "the most perfect of the virtues", the "prize" of the virtuous man. As Philo's system is a syncretism of Platonic Idealism, Stoic Mysticism, and Hebrew Revelation, these three elements are held by some to be discernible in his doctrine of faith. The basis is his Jewish faith as personal trust in the living God, upon which is superadded a sublime idealism which looks to God as the homeland of the soul. The provenance of the mystic

³⁶Eccl., II, 10.

³⁷Religion des Judentums, p. 514 Cf., also his "Kyrios Christos", p. 174, and H. A. A. Kennedy, "Philo's Contribution to Religion", p. 121ff.

strain in his faith is disputed. Breliet,³⁸ Hatch,³⁹ and others attribute it to Stoicism, for which certain passages may be cited, which, however, are parallelsms of language rather than of thought, and further, the *a priori* probability that this important ingredient in Philo's philosophy-religion could not fail to act upon his conception of faith. On the other hand there is the danger of deriving this mystic strain from one source, when, as Hatch admits, "the religious atmosphere of the Greek and Roman world was laden with mysticism". Kennedy more correctly holds that it is "far more probable that he speaks fundamentally on the ground of his own religious experience".⁴⁰ Sometimes Philo seems to stress the gnostic or Greek character of faith, as when he speaks of it as "the work of an Olympian understanding", but this is not a dominant note. He rather inclines to emphasize the other side, thereby placing faith as the congener or ally of, or preparation for, the ecstatic state which gives immediate knowledge of God. This mystic strain, or juxtaposition of faith and mystic conditions, was of considerable importance in the history of religion. Herein, as in many other aspects, Philo proved the mediator between East and West. He demonstrated how a vital ethical faith in God could unite with, and furnish, the means of satisfying the universal mystic strivings of the age for communion and union with God.

Philo's doctrine was of such a comprehensive nature as was unknown to religious experience previously, though a younger contemporary was independently working out a kindred empiric doctrine. Philo did much for the Judaism of the Diaspora and for Christianity. Such a vision of the spiritual world could never be completely lost to mankind. He embodied the spirit of the age for

³⁸Les Idées Philosophiques et Religieuses de Philon d'Alexandrie, p. 222.

³⁹Ibid., pp. 44, 80.

⁴⁰Expositor, March, 1919, pp. 213-4, Philo's Contribution to Religion, ch. VII.

his countrymen—"a growing consciousness among the Jews of the time of the worth and efficacy of faith as a means of salvation alongside of the righteousness attainable by works".⁴¹ In this way Philo provided a corrective to the hardness of legalism and to the later degeneration of Christian faith from a religious trust into a creedal assent and acceptance of metaphysical formulae.⁴² On the other hand, for the many thousands reached by the teachings of the synagogue of the Diaspora he made the moral quality indissociable from the religious by declaring that faith conduced to virtue or was the crown of virtue, as Christianity joined faith and works.

It was only in Christianity that faith as a religious principle of life came to its full fruition. Christian faith embraced every worthy element of prior religious experience and aspiration; while it exalted man above his earthliness, it did justice to all the interests and relations of earth life. In its comprehensiveness it was unsurpassed, while in one important aspect it proved unique—faith in an historic Person, and in the defiant enthusiasm awakened by loyalty to that Person. The Person of Christ was the center of the new faith. Jews and Christians believed in God, but Christians believed in God through Jesus Christ.

When we remember that faith in Jesus was the fundamental doctrine of apostolic preaching, the very truth on which the Church was built, it seems at first surprising that, according to the first three Gospels, Jesus never demanded faith in Himself from His followers, while the Fourth Gospel represents Jesus as reiterating His demands for belief in His own Person as determinative of men's relation to God. Undoubtedly the synoptic

⁴¹Thackery, "The Relation of St. Paul to Contemporary Jewish Thought", p. 90. Cf. the suggestive section in Bousset's "Relig. d. Jud.", p. 223ff and Excuses by Lietzmann, Hobet Z. N. T., p. 24.

⁴²Cf. Hatch, "Influence of Greek Ideas", 313ff.

record is *literally* correct. Jesus commanded men to believe in God. His own relation to God was the genuinely religious relation of personal, uninterrupted trust in His heavenly Father. He came to reveal the Father, and in the execution of this plan He took up the religious attitude of dependence upon and trust in the Father. Was the Christian message, then, of "faith in Jesus" or "in the name of Jesus" an historical illusion, something contrary to the mind of Christ? By no means. Jesus so revealed the Father that "he that hath seen me hath seen the Father". We may illustrate the evolution of personal trust in Jesus by the manner in which He viewed His Messiahship. Not until His popularity was on the wane did He inform His disciples that He regarded Himself as Messiah. He rather allowed His teachings to sink into their minds and His Person to make its impress on their hearts. Through association with Him they became convinced of His Messiahship, the confession of which Jesus accepted. Similarly though He pointed men to the Father, His own Person so revealed the Father that, by a true religious instinct, His followers began to believe in Him as Lord. The Fourth Gospel, in which Jesus' Person is central, is therefore as faithful in being true to the character of Jesus as the more literal and historic account of the Synoptics.

Faith in Jesus thus became the fundamental doctrine of Christianity. A younger contemporary of Philo, Paul, took up the apostolic message, and, influenced by his personal experience on the road to Damascus and his familiarity with the Old Testament,⁴³ gave to faith a central position in Christianity which it never can lose, a faith awakened and sustained by the cross of Christ. The Pauline conception of faith proved even more epoch-making than that of Philo in that it more effectively combined the Hebraic and the Hebrew Christian elements in a unity which has been a new dynamic in the religious

⁴³Thackeray, ib., p. 90f.

life of mankind. The emotional, the noetic, the ethical, and the religious elements are commingled. Unlike that of Philo, faith is for Paul rather the initiation of the Christian life than the prize won at the end, though of course the Christian life is a growth in faith as in every other grace, so that "perhaps faith must always be viewed under these two aspects, as the clue to spiritual progress as well as its crown."⁴⁴ Unlike Philo, faith in Paul's view is not something inferior to the ecstatic or mystic condition which gives a superior knowledge, but the mystic state depends wholly on faith as its source. Perhaps it might be more truly said that in Paul these two functions of the psychical life are one: his mysticism is "faith-mysticism" or "Christ-mysticism". To be "in faith", "in Christ", "in the Spirit" are synonymous. Paul himself as a "*pneumatic*" enjoyed revelations, visions, *ecstasis*, *pneumatic charismata*, but while he prized these as spiritual phenomena he held them secondary to the more normal experiences of Christian living. To be "in Christ", or to have "Christ in you", it was unnecessary for a man to be transported into that ecstatic condition described by Philo, in which personality is for the time being in abeyance. If Deissmann in his able monograph has overworked the *& local* he has at least made it clear that for Paul Christ was the new spiritual atmosphere in which he lived and moved.

Whence came this faith-mysticism of Paul which laid hold of the Graeco-Roman world and attracted initiates from the gods of the Mystery Religions to Christ? Hatch answers: "Paul's mysticism seems to have been derived from no one source in particular, as from Philo or some one of the Mystery cults. It was rather absorbed, in a perfectly natural and partly unconscious way, from his Graeco-Roman environment, in which mysticism was a very prominent and important factor."⁴⁵ This answer

⁴⁴H. A. A. Kennedy, "Expositor", March, 1919, p. 218.

⁴⁵Op. cit., p. 66.

recognizes the fact that Paul's converts were steeped in mystic ideas and that they could without difficulty put themselves *en rapport* with Paul's teaching; also, that Paul himself, as a son of the Diaspora, must have been familiar with the main religious ideas of the Mystery cults and touched by the mysticism that was "in the air"; but it hardly does justice to the fact that Paul's mysticism can be shown only to date from the moment when "it pleased God to reveal His Son in me", which the three narratives of his conversion in Acts bear out; nor does it do justice to the distance between Paul's "Christ-mysticism" and that mysticism which clung round the Mystery Religions. Paul as a Hebrew of Hebrews was, prior to his conversion, too conservative a Jew to welcome mystic ideas, for though the Jewish race produced two classic mystics, Philo and Paul, "the Jewish mind and character in spite of its deeply religious bent was alien to mysticism."⁴⁶ It would be difficult to detect the affinity between the faith-mysticism of Paul and the surrounding Graeco-Roman mysticism: the differences far outweigh the faint resemblances. In Paul there is a type of mysticism which stands by itself⁴⁷ and which differs from the mysticism of the Mystery Religions and from that of Philo in two important aspects: first, as regards the human factor, there is a conspicuous absence of any idea of absorption in the deity. Paul valued too highly his own personality and individuality. The will is a factor as potent as emotion. Paul's "life hid with Christ in God" is a life of active fellowship with Christ but never absorption into Christ. Secondly, as regards the divine factor in the mystic personality to whose love faith is the necessary response. The Christian who is "in Christ" is in fellowship with a Person and is not lost, as in the mysticism of Philo or Neo-Platonism,

⁴⁶Inge, "Christian Mysticism", p. 39. Cf. Pringle-Patterson, Ency. Brit., 11th ed., art. "Mysticism".

⁴⁷Cf. Kennedy, "St. Paul and Mystery Religions", p. 291.

in the ocean of the Absolute, nor, as in the Mysteries, does he undergo divinization. He becomes like Christ but never Christ.

Such was the character of that Christian faith which overcame the world. It took on the features of Jesus' own all-conquering trust in the Father, it was based on loyalty to His Person, it furnished the means of fellowship with Him, and it met the deepest needs of the age as the link between the human soul and God. It was a faith that kept company with knowledge, arising from a knowledge of what Christ was and issuing in a profounder knowledge, and yet the humblest sinner⁴⁸ could by the venture of faith find himself in touch with the living God. Herein as a democratic principle it differed from the systems of Gnosticism, whether pagan, Jewish, or Christian, which, because of their emphasis on an esoteric knowledge, were aristocratic systems to which universalism was denied. Pagan apologists, misunderstanding the true character of Christian faith and viewing it mainly as belief, ridiculed it as inferior to knowledge and akin to ignorance. The path for the victory of Christian faith was prepared by the Jewish personal trust in God, to which it had most affinity, and by those mystic aspirations fostered by the Mystery cults. The idea of faith was "in the air and waiting only for an object worthy of it."⁴⁹ Christ proved to faith the power of God unto salvation to a world crying out for Saviour-gods.

(To be concluded.)

⁴⁸Cf. Seely, "Ecce Homo", ch. VI: "Other virtues can scarcely thrive with a fine natural organization and a happy training. But the most neglected and ungifted of men may make a beginning with faith. Other virtues want civilization, a certain amount of knowledge, a few books; but in half brutal countenances faith will light up a glimmer of nobleness."

⁴⁹Sanday and Headlam, "Romans", p. 33.

BOOK REVIEWS

I. NEW TESTAMENT.

What Christianity Means to Me. By Lyman Abbott. The Macmillan Co., New York, 1921. 194 pp. \$1.75.

Dr. Abbott gives here the story of his own attitude through his long life of eighty-five years. He has been known as a leader of the liberals in theology, but this book is more conservative than some would expect. He believes that the Apostle John or one of his disciples wrote the Fourth Gospel. He believes that Paul and John rightfully interpret the life and teaching of Jesus. He calls Jesus Saviour, Redeemer, Master, Teacher, the Son of God, the Son of Man. The book is written in untechnical language. It is a book that will help young people who have been led into doubt. A. T. ROBERTSON.

Recent Discoveries in St. Luke's Writings. A Study. By Lt. Col. G. Mackinlay. Marshall Brothers, London and New York, 1921. 282 pp. 12 shillings sixpence net.

The author of this carefully worked out criticism of Luke's Gospel feels confident (pp. 68, 97, etc.) that he has proven his theory that the body of the Gospel gives a triple account of the ministry of Jesus up to the Passion Week, where single record is given. His theory is ingenious and plausible as he puts it, but all the same, I am not convinced by it. It makes more or less of an artificial jumble of the Gospel. Luke does represent Jesus as journeying three times toward Jerusalem, but it is by no means necessary to interpret these as references to the same journey. The argument is technical and cannot be given here. My own view of Luke's Gospel appears in my *Luke the Historian in the Light of Research*. A. T. ROBERTSON.

The Sayings of Jesus. With Preface by Prof. James A. Robertson, of Aberdeen, 1920. The Swarthmore Press, London. 169 pp. Two shillings sixpence net.

The author does not give a full presentation of the sayings of Jesus, though he has some from the Oxyrhynchus Papyri. The Gospel of John is drawn on only in spots as not preserving authentic sayings of Jesus. This will disappoint many readers. The Authorized Version is used and there are brief introductory sentences to the sayings that are quoted in probable chronological order. The book is full of suggestiveness, though it represents a partial view of the whole.

A. T. ROBERTSON.

A Grammar of New Testament Greek. Vol. II. Accidence and Word-Formation. Part II. Accidence. By James Hope Moulton. Edited by Wilbur Francis Howard. Charles Scribner's Sons, New York, 1920. Paper bound. Pages I-VIII, 117-266. \$4.00.

Professor Howard is diligently and successfully pushing on the publication of the work of the late Dr. James Hope Moulton. Part III, Word-Formation, is still to come and then Vol. II will be finished. Most of Vol. II was left by Dr. Moulton in a practically complete form, but he did very little on Vol. III, Syntax, except gather material. This is unfortunate, since for the New Testament student syntax is of the utmost importance. When completed, the work will be in three volumes with separate indices. The publication of the work is coming at the time when the cost is enormous. One shrinks from computing what the total cost will be if a hundred and fifty pages (paper bound), as in this instance, costs four dollars. But the publishers (T. and T. Clark, Edinburgh) and Professor Howard deserve all praise for pushing the work through so as to preserve the grammatical researches of Dr. Moulton. Fortunately, Vol. I, Prolegomena, contains the cream of his work, and that has been accessible since 1906. Part II of Vol. II gives the paradigms so that students with no knowledge of Greek forms can

use the book. It is at least questionable if the space required for these paradigms could not have been better employed. But the work has all the scholarship and clarity that go with the name of Moulton. One grieves afresh at the great loss to New Testament scholarship in the untimely death of Dr. Moulton. Professor Howard shows skill and fidelity in his part of the work.

A. T. ROBERTSON.

The Historical Evidence for the Virgin Birth. By Vincent Taylor, B. D. (London). The Oxford University Press, New York, 1920. 136 pp.

This is a scholarly and careful piece of work. The author seems to be thoroughly honest and is almost too judicial, if possible, for decisive results. But, at any rate, he is not partisan. After careful study of the language in Matthew and Luke, Mr. Taylor concludes that both writers accepted the tradition of the Virgin Birth of Jesus. Even if the text of the "Ferrar Group" of manuscripts for Matt. 1:16 "Joseph begat Jesus" be accepted, it is legal generation, not physical. He is not clear whether two traditions of the Virgin Birth appear or only one, but this one is very early. He thinks that Luke got his information concerning the Virgin Birth after the first draft of his gospel, but was completely convinced by the evidence and inserted it. This fact carries great weight. He leaves Mark, Paul and John to one side as their silence can be interpreted in various ways. If we only knew the evidence that convinced Matthew and Luke, Taylor argues, we should be able to reach a more solid conclusion (p. 128): "All that we can reach is a primitive belief, generally accepted within New Testament times, which presumably implies an earlier private tradition." Science cannot interpose and deny the possibility of this miracle (p. 127). On the theological side, the author is unable to make up his mind. He is unable to call it myth and yet he is unwilling to say that it is essential to the deity of Christ. So he appeals to the consensus of Christians for

relief. But to the reviewer it seems that the author is unwilling to accept the positive conclusion of his own argument for the Virgin Birth of Jesus. The result is an *impasse*. But the facts for the Virgin Birth of Jesus are not to be set aside by the mere absence of detail in John and Paul. Mark had no occasion to refer to it. Paul and John do not deny it. Matthew and Luke give positive proof that is in accord with the Person of Jesus Christ.

A. T. ROBERTSON.

The Vocabulary of the Greek New Testament. By Moulton and Milligan. Part IV, pp. 297-384. Hodder & Stoughton, London; Geo. H. Doran, New York, 1920. Ten shillings sixpence net.

Professor George Milligan with untiring industry pushes on this important work. Part IV goes as far as $\lambda\acute{u}\omega$. There are the same characteristics as in the previous portions. The student who wishes to dig at his Greek New Testament vocabulary will want this great work. He will be amply repaid in fresh meanings for the New Testament from the papyri and the inscriptions.

A. T. ROBERTSON.

Die Grundwahrheiten der Christlichen Religion: Ein Academisches Vorlesungen vor Studierenden aller Facultaeten der Universitat Berlin Gehalten, von Reinhold Seeberg. Siebente Aufleage, Erlangen and Leipzig, 1921, A. Deichertsche Verlagsbuchhandlung Dr. Werner School. 182 pp.

It is one of the encouraging facts coming out of Germany that this vigorous evangelical course of lectures given by Dr. Seeburg nearly twenty years ago is still in demand, and that near the end of the war it was found needful to issue a seventh edition of it. While Germans are hearing and reading such works as this there is unmistakable evidence, for any doubters, that there is a vigorous, genuine Christianity at work among the German people. It is every way gratifying that this stalwart champion of evangelical truth is still active and popular.

The Vision We Forget. A Layman's Reading of the Book of the Revelation of St. John the Divine. By Philip Whitwell Wilson, Author of "The Christ We Forget", "The Church We Forget", etc. New York and Chicago, Fleming H. Revell Company, 1921. 288 pp. \$2.00.

"The Forgotten Bible Series."

A Critical and Exegetical Commentary on The Revelation of St. John; With Introduction, Notes and Indices; also the Greek Text and English Translation. By R. H. Charles, D. Litt., D. D., Archdeacon of Westminster, Fellow of the British Academy. Two volumes, New York, 1920, Charles Scribner's Sons. Pp. CXCII--|373; VIII--|—497. Spel. net \$9.00.

It would hardly be possible for two works more different to be published at practically the same time on the same subject, and for both of them to command the interest and the gratitude of all students of that subject. It is opportune that two such works appear just now on the Revelation.

The International Critical Commentary is the last word in critical scholarship on this book of unfailing fascination. Its author has made this his major study for a full quarter century. Not only have his own unflagging powers been devoted to its preparation, but he has been able to command the toilsome efforts of other scholars to aid him in special phases of his study and of its preparation for the public. It is truly a *magnus opus*. Its every page exudes the odor of critical study. Its Introduction even includes a special Greek Grammar of the Revelation—which some of us will regard as a mistaken course. The scholarship has been objective and fearless, at least so far as tradition, dogma and pious sentiment are concerned. That there is a good deal of subjectivity in the critical analyses may well enough be the verdict of painstaking examination of the results. Especially does one wonder how it was possible for an "editor" quite so "stupid" as Dr. Charles finds the poor fellow on whom he lays the "confused" arrangement at many places in the Book of the Revelation, and yet have so long "got by" with it. If we examine the bungling work of this poor "stupid" fellow as exposed by the diligent scholar we

sometimes have to confess sympathy with his stupidity, for his arrangement still seems to have in it so much of reason and fitness that we are willing to believe, even at the risk of exposing our lack of insight, that the first writer might have put it as we find it.

If we turn to Mr. Wilson, instead of an accomplished Greek scholar, we find a modern English "pencil pusher"; instead of a Biblical commentator we are reading after a twentieth century newspaper correspondent. Where the ripe student delves into the details of every possible form and meaning of word and phrase and seeks calmly to reason out the truth at each point, our other man is a man of the busy world troubled by its problems and ready to set freely to work his interpretative imagination to gain from these ancient pages a modern meaning to light a way through the mass and mess of a wrecked civilization. The one man seeks most carefully to show us the source of John's visions in preceding dreams and in current theories and to let us into the psychology of the pictures which the Man of Patmos witnessed; the other man has little concern about the materials out of which John built his dramatic types, or found them built for him, but plunges headlong into present-day conflicts and bids you see in the confusion of today the same principles that guided the ancient Seer to his firm faith in the triumph and order of righteousness and truth under the King of kings and Lord of lords.

Charles' upward of a thousand pages are pondrous as compared with Wilson's less than three hundred, and when you observe that on the average one of Charles' carries five times as many words as one of Wilson's, surely the latter is lighter than the dust of the balance. And there is more "learning" in one of Charles' many pages than in a whole score of Wilson's. If Wilson is bold enough to give here and there a free translation and a freer application, Charles found it desirable to make his own translation entire, although it is disappointingly similar to that of the Revised Version.

Seldom has so much of able and earnest scholarship been crowded into one work as in this two-volume commentary.

Rarely has so unpretentious a book carried more of genuine insight than the little volume which seeks to recover "The Vision We Forget". We do, in sooth, almost lose sight of the Vision in the great work of the scholar. You can never forget it in Wilson's pages. In the first instance you grope about with a lamp of learning to find even the Man of the Vision; you use your spectrum to analyze the rays of every light that rises; you dissect each scene to find out how much is Jewish and pre-Christian apocalypse, how much Jewish and post-Christian, how much Christian and what from alien sources. In the latter instance you stand by the Man in a Cave looking eastward across the stormy Aegean and see his pictures. Then while he—the Cave Seer of Patmos—is working out the application to his end-of-the-first-century world features, you are running down to the first-of-the-twentieth century and applying the pictures to Germany and France, to Labor Union and Capitalistic combine, to ecclesiastical oppression and to personal indifference.

Thus you examine two vastly different books. In the end you take the one or the other according to your bent. If you are a studious person and wise you take both and make the best of them. You are no good Christian scholar if you ignore either Charles or Wilson.

W. O. CARVER.

The Hidden Romance of the New Testament. By Prof. J. A. Robertson. The Pilgrim Press, Boston. 267 pp.

Professor Robertson now holds the Chair of New Testament Literature in the United Free Church, Aberdeen, formerly so ably filled by Principal James Iverach. He is the author of *The Spiritual Pilgrimage of Jesus*, a book of rare charm. In the present volume there is the same keenness of insight, delicacy of touch, beauty of style. His fancy runs into the byways of New Testament lore, but it does not run riot. He knows the ground and holds imagination in restraint, but gleams of light flash here and there. It is a fascinating book.

A. T. ROBERTSON.

A Wonderful Morning. By Dr. J. H. Snowden. The Macmillan Co., New York, 1921. 155 pp. \$1.75.

Dr. Snowden's new volume is in the same style as his *Wonderful Night*. He interprets the incidents of the Resurrection Morning with the same skill shown in the treatment of the Christmas records. He is able, scholarly, reverent, sympathetic. The book is devotional in the best sense of the word. It will help all who read it.

A. T. ROBERTSON.

II. RELIGION AND ETHICS.

Encyclopedia of Religion and Ethics. Vol. XI, Sacrifice to Sudra. New York, 1921, Charles Scribner's Sons. xx-|-720 pp. \$8.00 net.

It is gratifying to receive this new volume of an encyclopedia of such importance both to modern learning and to the pressing tasks of world missions. That the enormous advances in prices of book producing have called for but one dollar a volume increase in price is amazing.

Now that the work is so far advanced we may look for the speedy completion of a notable work. The distinguished editor, Dr. James Hastings, and the progressive publishers, the Clarks of Edinburgh, and the Scribners of New York, are to be congratulated and thanked.

Christian Morals. By Arthur James Humphreys, B. A., D. D. London, Society for Promoting Christian Knowledge; New York, The Macmillan Co., 1920. 117 pp.

This is a very thoughtful, well organized and well written booklet. It is intended "as a guide to those who are approaching the subject of Christian morals in connection with the Service Candidates' Scheme for those preparing for Holy Orders".

It is well adapted for that purpose. Indeed, it is a useful handbook for any who wish to be grounded in the principles of Christian ethics. It is divided into three parts—"The Foundation", "Personal Character", "Social Morality". Throughout it is sane, clear and genuinely Christian in spirit; and, at the same time, is written in the light of modern science. In discussing the origin and nature of the State, however, the author shows inadequate knowledge, and evidently has a wrong conception of how the State developed from tribal society.

C. S. GARDNER.

Making America Christian. By Victor Irvine Masters, A. M., Th. M., D. D. Publicity Department of Home Mission Board, S. B. C., 1921.

This book was designed especially for mission study classes, but appeals also to the general reader. It has been said to be Dr. Masters' best work, and with this verdict this reviewer agrees. He begins with an account of the religious influences that were dominant in the founding of the American Commonwealth; then traces the rise of secularizing and anti-Christian influences which have played so large a part in our later history; and then dwells upon the measures that must be taken in order to counteract these unhealthy influences—placing the emphasis upon perennial evangelism and Christian education.

The questions discussed are of the utmost gravity, and Dr. Masters discusses them with great vigor. His attitude, as is known by all who know him, is one of unflinching devotion to the orthodox faith; and his book will certainly tone up many who were either ignorant of or indifferent to the situation in the United States. That situation is one which calls for the best thought and action of all Christian people.

C. S. GARDNER.

III. COMPARATIVE RELIGION AND MISSIONS.

Comparative Religion: A Survey of Its Recent Literature. By Louis Henry Jordan, B. D. (Edin.), Member of the Institut Ethnographique International, Paris, Author of "Comparative Religion: Its Genesis and Growth", "The Study of Religion in the Italian Universities", etc. Second Edition, Revised and Augmented. Vol. I, 1900-1909. London, 1920, Oxford University Press. VII—160 pp.

At the time of their appearance in pamphlet form we reviewed in these pages the bibliographies of Dr. Jordan. They are now available in a beautifully printed and bound volume.

Mr. Jordan has set himself to promote the study of Comparative Religion and to do his utmost to confine this study within what he regards as properly very narrowly restricted scientific lines. In the present volume he gives us reviews of the more important works appearing within the decade chosen. His criticisms and suggestions are highly valuable, while at the same time constantly manifesting his own restricted contention and oracular judgment in his chosen field. A final chapter on "Gains, Needs and Tendencies" is genial and optimistic, while, of course, everywhere advocating his pet ideas that Christianity must in no way be treated differently from other religions, and that no man connected with a distinctively Christian institution can be regarded as an authority in the field of Comparative Religion.

W. O. CARVER.

The Message of Sadhu Sundar Singh. Edited by Canon B. H. Streeter, Editor of "The Spirit", "Immortality", etc. The Macmillan Company, N. Y., 1921. i-xiii—209 pp. \$1.75 net.

Since Sundar Singh, the noted Christian mystic of India, visited England and America in 1920 there has been a growing desire and demand for a fuller knowledge of the man and his message. This book, edited by an Oxford scholar of wide reputation as an author, is a worthy effort to meet that demand in

such form and measure as will at least serve to introduce the man and his message to Western readers interested in such matters.

Here we have, first, a vivid, sympathetic and appreciative account of the Sadhu's life, from the time of his conversion to Christianity in his sixteenth year and his adoption of the life of a sadhu until his return to India after his visit to this country. Then follow the quotations and reports of the teachings that constitute his "message", given largely in the Oriental form of anecdote, illustration, epigram and parable, with little regard for logical or systematic arrangement. But Canon Streeter has seen fit to classify and present them under such heads as these: "A Christocentric Mysticism", "A Mystic's Peace", "A Mystic's Way", "Ecstasy and Vision", "The Heart and The Head, a Reaction Against Intellectualism", "An Indian Christianity", "The Christian Sadhu and the Future".

Sundar Singh's conversion, he says, "in form and content sounds like an appendix to the Gospels". He bears out the prediction often made that Asia would produce a disciple of Jesus who would go fathoms deeper than we ever have into the regions of our religion where the Gospel of John lives and moves and has its being. His life is a striking illustration of the way in which, as Canon Westcott prophesied, India, if converted, will bring new light to the interpretation of the Fourth Gospel.

In this case we attempt the study of a mystic with the unique advantage that he is a contemporary, a Christian, and a man who with utmost simplicity and frankness has given himself in utterance and service to mankind. "Whether Sundar Singh is a great man in the sense in which history employs that term", as Canon Streeter says, "history alone can decide". In that sense no man can be pronounced great till his career is ended, nor even then by his own contemporaries. "But", says Canon Streeter, "while we do not suggest that the Sadhu is on the same plane with St. Francis, or St. Paul, we feel that, from having known him, we understand them better."

It has been said that the greatest problem before the rapidly maturing churches of the East is how to achieve a truly national

expression of Christianity while avoiding mistakes, which, while not avoiding the same, may well be as calamitous as those which have paralyzed the Christianity of Europe.

Baron von Hugel, in an interview with the Sadhu, was deeply impressed with his views on this problem. He sums up his attitude in these thoughtful words: "The Sadhu most rightly does not, by a specifically Indian Christianity, mean a Christianity so much adapted to Indian thought as to cease to be a living Christianity. His reaction, e. g., against Brahman teaching and method is assuredly not chargeable with insufficiency. Indeed his entire outlook, in all its positive features, does not include in its grandly non-pantheistic, personalist and historical connections, or take over *en bloc*, any of the strains actually predominant in Indian philosophy and religion. He no more, because he is an Indian, takes over wholesale the extant, manifest peculiarities of Indian thought, than did Paul, because he was a Jew, take over wholesale the extant peculiarities of Jewish thought, or than Augustine, because he was an African Roman, took over wholesale the extant, readily seizable features of the African-Roman mind. Yet both Paul and Augustine were proud of being respectively Jew and Roman, and were anxious to remain as Jewish and Roman as deep and true Christianity allowed. So also the Sadhu is most rightly proud of being an Indian, and is anxious to remain as Indian as fundamental Christianity allows."

The book has a full Index and a Table of Parables and Analogies that will help the reader in casual examination and serious study of the contents.

GEO. B. EAGER.

The Gospel and The Plow. By Sam Higginbottom. The Macmillan Company, New York, 1921. 146 pp. \$1.25 net.

The sub-title, "The Old Gospel and Modern Farming in India", carries us a bit farther in giving us an insight into this unusual book. The author was commissioned unordained to go out and carry on evangelistic work among the low-caste

people of India. He had a most remarkable experience. Under what seemed the imperative mandate of Providence his work assumed the form primarily of a teacher of economics and an agricultural evangelist to India's impoverished and underfed people. Some years later he was invited to deliver a course of lectures at Princeton University telling of his unique experience and its bearings on mission work in that country. This book is a result of those lectures, though there is in it more than was in the lectures. It is little more than a report of progress, the author modestly says, but there is a growing interest in the non-theological aspects of Foreign Missions which seems to warrant it, and he expresses the hope that it may serve some purpose in drawing attention to the need for other than the ordained to help the backward peoples of the far countries. In going to the little famine-cursed village in India where he began his work, he says, he went to a country that had been growing ten bushels of wheat per acre and taught it to grow twenty and thus helped to feed the hungry. In going to a region which was growing sixty pounds of poor, short-staple cotton per acre and teaching it to grow three hundred pounds per acre of good, long-staple cotton, we were helping to clothe the naked. In going to a drought-smitten village where the wells had dried up and boring down with our modern outfit until we had secured an abundant supply of pure water, enough for man and beast and some over for irrigation; we were helping to give drink to the thirsty.

In going to India's "untouchables", who have suffered unspeakable wrongs in the prison of caste and making them free—in doing these things for the lowest and meanest of these His brethren, we were doing it unto Him.

Most missionaries have special training for evangelistic work only. "Would it not be wise for our Foreign Mission Boards to take a leaf out of business experience and to appoint also some missionaries who have had special training to fit them for such work?" he asks. "There are diversities of operations, but it is the same God which worketh all in all."

The book is well worth the attention, not only of the members of our Foreign Mission Boards, but of ordained and unordained men who have or may have these foreign fields in view as suggestive of the kind of work that may be needed and the kind of preparation that may be best for it.

GEO. B. EAGER.

Men and Methods That Win in the Foreign Fields. By J. R. Saunders, Th. D., Graves Theological Seminary, Canton, China, Author of "The Cross and the Reconstruction of the World", "Chinese as They Are", "The Hakkas, a Unique People in China". New York, 1921, Fleming H. Revell Co. 121 pp. \$1.00.

This is the second book that Dr. Saunders has produced on his present furlough, extended for health conditions. The considerations and experiences that lie back of the present volume have China as their location, but the principles adduced and discussed are of general application. With a marked sense of the practical and with a studious insight the author was able to see wherein some missionaries fail and the elements of strength in the many who succeed. To his own personal experiences and observation through years of growing usefulness in China he added, for his materials, the experience and wisdom of a number of the most successful missionaries, who were glad to give him the benefit of their long study of the problems that ever face the missionary. All this Dr. Saunders has wrought into these chapters that will carry the recruit, and often also the missionary who has been on the field with only partial adjustment, to the source of his needs and give him practical information and advice that will be of incalculable value to his peace of mind and his efficiency in the work.

There is an ever-increasing number of men and women in the homelands who wish to have sympathetic understanding of what their brothers and sisters on the fields do and endure. Such as these will also find in this book just what they will wish to know.

W. O. CARVER.

IV. CHURCH EFFICIENCY AND PEDAGOGY.

Personal Efficiency. By Robert Grimshaw. The Macmillan Co., New York. 208 pp.

While the literature dealing with church efficiency is meager, there is a rapidly growing literature in the field of personal and industrial efficiency. It is not difficult to apply the principles advanced for the increase of personal efficiency in business and professional life to the minister or other Christian worker. This book by Mr. Grimshaw, although intended primarily for business men, may be read with much profit by any one who would improve his personal powers. There is a smattering of psychology along with stimulating and helpful suggestions for applying the most commonly accepted facts of modern psychology in management, salesmanship, business practice, etc. The book is not profound, but it is not superficial. It goes to the heart of the matter of modern business success in a way that will help to give the preacher a fine point of contact with business men and women.

G. S. DOBBINS.

The Child: Its Relation to God and to the Church. By Carl F. Eltzholz. The Methodist Book Concern, New York. 56 pp. 50 cts. net.

What do our Methodist friends really believe about the child and its relation to God and the church? When a child is "baptized" it is according to the Discipline "received into Christ's Holy Church", but later we find careful instructions for bringing the child, after it shall have reached the age of ten years, to an immediate consecration of life and heart to God. How is this apparent contradiction to be reconciled? The author makes plausible argument, and, but for the Scriptures to the contrary, would make a good case for the practice of his church. The little book is a good example of Pelagianism stated in modern terms.

Twelve Principles of Efficiency. By Harrington Emerson. The Engineering Magazine Co., New York. 423 pp. \$3.00.

Mr. Emerson is recognized as one of the ablest of modern "efficiency engineers", and in this book he has sought, from a life-time of experience and observation in the industrial world, to formulate and illustrate the great underlying principles of efficiency as applied to any department of human affairs. He evidently had no thought of applying these principles to religious work, yet it takes no great effort of the imagination to see that these fundamentals of efficiency apply in many respects as well to a church organization as to a manufacturing plant, corporation, or other business institution. The preacher who wants to know something of the efficiency standards which his business men have set for themselves, and what they are thinking relative to improved methods, increased ability, higher ideals, practical ethics, will do well to read this book.

G. S. DOBBINS.

Reconstructing the Church. By William Allen Harper, LL. D., President of Elon College. Fleming H. Revell Co., New York. 188 pp. \$1.25.

One picks up a book with so ambitious a title with a keen sense of anticipation. Certainly reconstruction along many lines is necessary in the "Church" and in the churches. But he is compelled to lay down this volume with a sigh of disappointment, feeling that very little contribution has made to the practical task that lies before us. The author's standpoint is well summed up in the jingle from Edgar Guest, the newspaper poet, which he quotes on the frontispiece:

"I neither hate nor love a man according to religion's plan;
If he be good of word or deed, I never ask about his creed.
I fancy God will, later on, make all religions into one."

The author's key to reconstruction is the word *union*. He repudiates Paul and most of the other apostles, but claims that

he is in full accord with Jesus. His program of reconstruction is wholly impractical, although he gets off some bright remarks about the poor estate of the churches and the curse of denominationalism.

G. S. DOBBINS.

The Week-Day Church-School. By Henry Frederick Cope, M. A., D. D. George H. Doran Company, New York. 191 pp. \$2.00 net.

Interest in the plan to give more time to religious instruction than is afforded in the Sunday School hour has been growing with astonishing rapidity. We are realizing that the public schools do not and cannot function in religious education; that the home is becoming more and more a negligible quantity in systematic Bible teaching; that the denominational schools reach a fractional percentage of our young people; that one hour per week under volunteer and often untrained teachers cannot suffice for religious education worthy of the name. What can be done? One of the most hopeful experiments is the "Week-Day Church School", or "Daily Vacation Bible School". In this book Mr. Cope, who is well known throughout the Sunday School world, states the present situation and need; gathers up the records of what is being attempted and accomplished in this direction, and undertakes to organize the material and information so that it will serve as a guide, both as to details and principles, for those who contemplate undertaking weekday church-school instruction. It is the most valuable handbook yet issued on this new and interesting phase of religious education.

G. S. DOBBINS.

The Psychology of Adolescence. By Frederick Tracy, Ph. D., Professor of Ethics, University of Toronto. The Macmillan Company, New York. 240 pp. \$3.00.

Perhaps the most valuable book since the publication of Hall's monumental two-volume treatise on *Adolescence* is this handbook by Professor Tracy. It is, as the editor states, one

of a series designed to serve as manuals for teachers in the field of moral and religious education.

The author writes out of long and intimate association with young people coupled with a thoroughgoing study of psychology. His standpoint is that of the eminently practical worker in the analysis of genetics and adolescence.

Beyond even its technical grasp and lucid exposition, the value of the book lies in its sanity and wholesomeness. A strong, sound, sensible religious note dominates the entire discussion, and in debated matters the author takes, for the most part, high Scriptural ground.

Some of the most important chapters are: General Characteristics of the Various Life-Stages; Instinct and Habit; Emotion, or the Capacity to Feel; Intellect, or the Capacity to Think; Will, or the Capacity to Act; Sex; The Moral Life; The Religious Life. The chapter on Sex is especially valuable and wholesome.

Workers with young people who are capable of digging beneath the surface in their thinking and are ambitious to become qualified experts in the absorbingly interesting field of adolescent psychology should by all means possess this book.

G. S. DOBBINS.

Our B. Y. P. U.—A Manual for Young People on Organization, Programs and Methods. By James Asa White, Th. D. 96 pp. 75 cts. net.

This book, by the secretary of the Baptist Young People's Union of America, fills a long-felt need in the B. Y. P. U. work of our Northern Baptist churches. Mr. White, who had much successful experience in young people's work in the South before going to the Northern Convention, fully understands those distinctive principles which have served so largely to make B. Y. P. U. work in the South phenomenally successful, and at the same time has had the most intimate contact with the young people of the North. He adopts the question and

answer method, answering briefly and practically the questions that have been raised in conferences he has conducted. The material is splendidly organized, and makes a most valuable addition to B. Y. P. U. literature.

G. S. DOBBINS.

V. BAPTIST FUNDAMENTALS.

Baptist Fundamentals: Being Addresses Delivered at the Pre-Convention Conference at Buffalo, June 21 and 22, 1920. Philadelphia, 1920, The Judson Press. 202 pp. \$1.25.

There has been within the last year no little talk about the conference called by more than a hundred and fifty leaders in the Northern Baptist territory. The call stirred a good deal of opposition and there are some who have not yet become reconciled to it. There can be little question, however, that it stimulated needed review of certain tendencies among American Baptists and served to accentuate afresh the basal beliefs for which Baptists stand and which they are set to propagate. Nor did the actual utterances in the Convention, as a rule, prove so divisive as some had feared. On the whole, it is a very sober, hopeful, dignified set of addresses. They represent the sentiments and purposes of a people with a mission and a genial, optimistic sense of calling and of service, not the querulous, captious, complaining and scolding that some of the "liberal" looked for. There was never any legitimate ground for fear that it would be an objectionable conference. The organizers of it were able to command for the program not a few of the most prominent ministers and educators of the Northern Convention, and thus all ground for sneering at the movement was removed. There are twelve addresses by Northern Baptists and one, thoroughly characteristic, by Dr. J. W. Porter, who was an interested visitor and was asked to address the meeting. While topics are given for all the others, this appears with the undescriptive heading, "An Unexpected Message". It would

not be possible in the limits of this notice to deal with all the addresses and one is not willing to make discriminations. It is allowable to say that the very sane "Introduction" to the whole, by Dr. Curtis Lee Laws, while far from soothing to any who had forgotten, or were forgetting, the sources of our life and strength, is reassuring to such as seek for the peace and the prosperity of our people.

W. O. CARVER.

Christianity in a New World. Edited by Professor E. D. Burton, D. D. Philadelphia, 1921, The Judson Press. 226 pp.

Here is a neat volume of thoughtful discussion of topics which together constitute a circle of the more important items in modern practical religion. These are papers by Drs. Chas. W. Gilkey, Harry Emerson Fosdick, Milton G. Evans, John R. Brown, George Cross, Gerald Birney Smith, W. H. P. Faunce, Shailer Mathews, Robert Ainsworth, James H. Franklin and Mr. Geo. W. Coleman.

One cannot even glance over the table of contents and note the names of contributors without thinking of the volume of addresses on "Fundamentals" published within the twelve months representing the basal beliefs of a group of Northern Baptists. Reading some of these papers will tend to confirm the initial suspicion that another group of Northern Baptists desires to be heard, both concerning what matters are of primary moment for a vital Christianity of today and what interpretations of Christianity are most suited to the needs of the world and most in accord with the Christian spirit as it faces the problems and tasks of the day.

One would do well to study both sets of papers, and Northern Baptists will probably take the best of both elements now aggressive in that great body of saints. They will take fresh hold on the fundamentals of faith and on the tasks of the hour. It will be well for Northern Baptists and for the world, and an honor to the Lord Jesus, if they will thus unite firmly and aggressively both "to contend earnestly for the faith which

was once for all delivered to the saints" and to "subdue kingdoms, work righteousness, obtain promises, stop the mouths of lions, . . . turn to flight armies of aliens." If each group will try to get the best out of the program of the other group what advances may be made by this already victorious host of the Lord.

W. O. CARVER.

VI. HOMILETICS.

The Shepherd of the Sea. By Rev. W. L. Watkinson, D. D. Fleming H. Revell Co., New York, 1921. 256 pp.

Dr. Watkinson is regarded by many as the greatest living preacher. He is about eighty years old, but these sermons have the old vigor and power. Dr. Watkinson puts the gospel in fresh garb. He is sound in the faith and fresh as the morning. He has the gift of style and finds his illustrations in nature and life all about us. He relates his message to modern issues and is stimulating and helpful. It is a book to make the soul glad.

A. T. ROBERTSON.

Twenty-five Best Sermons. By Arthur Talmage Abernathy, Ph. D. Cincinnati, The Standard Publishing Co., 1920.

The twenty-five sermons were published, it seems, at the suggestion of Mr. William D. Upshaw, member of the sixtieth Congress, who writes an introduction to the volume. The sermons are clear and direct in style, full of quotations from the Scriptures, and are thoroughly orthodox in teaching and tone. Mr. Upshaw says of them: "That there is no new doctrine in this book is, to me, its chiefest crown; but that old foundation truths are put in a new and fascinating way will constitute a constant charm and challenge to the reader."

C. S. GARDNER.

The Gardens of Life. By John Roach Stratton, D. D. George H. Doran Co., N. Y., 1921. \$1.50 net.

The man whom we found awhile ago uttering himself in uncompromising denunciation of social sins in "The Menace of Immortality" here comes to us with gracious messages of cheer and comfort. The first sermon of the seventeen gives the title to the collection and is suggestive of the freshness, vitality and poetic beauty that in varying degrees characterize them all. Here he discourses to us in an inspiring and helpful way on "Daily Strength for Daily Needs", "The Bitter and Sweet of Life", "The Only Way Out From All Our Troubles", "The Transforming Power of Christ" and like living subjects. He has done well to follow his volume of philippies with these "messages of cheer and comfort".

GEO. B. EAGER.

VII. SOCIOLOGY.

Rural Social Organization. By Edwin L. Earp, Professor of Sociology, Drew Theological Seminary. The Abingdon Press, Cincinnati and New York, 1921. \$1.00 net.

This seems to me the best of Dr. Earp's works. The organization of the material is admirable. The points are not very much elaborated—indeed, it is not much more thoroughly worked out than a full syllabus. But the arrangement and expression are clear and the thought is easily grasped and retained. The programs of organization are not only clear; they are practical. It is written, I presume, to be used as a text book in Dr. Earp's classes in the Drew Seminary, but, while the needs of Methodist students are in mind primarily, it is entirely free from the sectarian spirit and will be suggestive and helpful to all workers.

C. S. GARDNER.

Citizenship and Moral Reform. By John W. Langdale. The Abingdon Press, New York and Cincinnati.

This is a brief and readable book dealing with certain important moral and social problems. It is good reading for the average person. But it must be said that it presents no new points of view, and does not throw any additional light upon the problems discussed. It devotes more space to the prohibition question than to any other and gives only a scant seventeen pages to the "Abolition of Poverty" and eighteen to the question of "Industrial Relations". Brevity is, of course, no sign of the absence of insight; but one could hardly expect from Solomon himself any great illumination of such vast problems within such brief compass.

C. S. GARDNER.

VIII. CHRISTIAN UNITY.

The Problem of Christian Unity. By Various Writers. New York, 1921, The Macmillan Company. 135 pp. \$1.75.

In a brief introduction to "A Course of Seven Addresses Under the Auspices of the Christian Unity Foundations", Dr. Frederick Lynch explains that it is not friendliness nor general fellowship, nor yet comity, co-operation, that is the objective, but "organic unity of the Church". "It is with the problem of organic reunion that this volume deals." Several of the most eminent leaders of the Churches have been persuaded to speak their minds frankly on the whole subject. Here one finds historic survey of the movement, the causes of disunion, the obstacles that lie in the way of unity, outstanding instances of reunion, especially as found on the mission fields, a survey of endeavors now being made, and suggestions for immediate steps. It is a remarkably suggestive and stimulating series of papers and perhaps the most comprehensive treatment of the whole subject of reunion that has yet appeared in America."

The seven distinguished contributors are Drs. S. Parks Cadman, discussing "Can a Divided Church Meet the Challenge of the Present World Crises?"; Thos. J. Garland (Bp.), "Steps Toward Organic Unity"; A. C. McGiffert, "Causes Leading Up to Disunity"; W. F. McDowell (Bp.), "Obstacles in the Way"; R. E. Speer, "Unity in the Mission Field"; H. S. Coffin, "The Mind of the Master"; E. Talbot (Bp.), "The Next Step".

With such an introduction by a chief promoter of union and with such names as compose this list this book at once commands attention and richly repays close study. For myself, I find it revealing the fundamental errors and confusion of thought that so largely characterize the current rather frenzied efforts toward organic union of Christendom. For the most part, as is usual, these papers avoid the actual details of plans for uniting the denominations, but when they do get down to definite proposals they at once reveal the weaknesses of the movement and disclose the impossibility that self-respecting, conscientious Christians shall, generally, accept any present schemes.

Dr. Cadman's paper impresses one as not taking the matter seriously so far as principles are concerned. It is surprisingly lacking in thoughtful grasp.

Dr. McGiffert has given us an interpretation of history that is very illuminating and reveals and illustrates a certain line of development of the philosophy of Christian history in a striking way. Its facts and tendencies need to be taken account of by the advocates of union.

In a different way one finds Bishop McDowell dealing with thoughtful frankness with a problem that is assuredly not to be solved in any off-hand way. He is altogether right and wise to set forth as the first "obstacles in the way", "lack of definition as to what we actually mean when we speak these magic and heart-warming words." He illustrates the difficulties out of his own experience of three and a half years of service on a commission of seeking—so far unsuccessfully—a basis of union between Methodists North and South.

When the Bishop mentions as one obstacle "over real doubt . . . about the advantage of one great ecclesiastical union", he strikes the foundation of the difficulties. It is just here that Baptists are frankly out of all these union efforts. We do not believe that any interest of religion and of humanity would be promoted by such a union, and we do believe that such a union is repugnant to the spirit, the ideals and the ends of the Gospel and of the Church of Jesus Christ. It would be well if we could all come clearly to understand that with *ecclesiastical union* Baptists can have no part. To do so would be, *de facto* to cease being Baptists. Once this *ecclesiastical union* is discarded in idea and ideal we shall be free to cultivate and practice *Christian unity* in ever-increasing measure.

Dr. Coffin gives us some quite amazing things, a number of them. One is sometimes compelled to wonder whether he really could have been serious. One can understand that courteous flattery prompts such a statement as "I think if I sat down with the (Episcopal) Bishop and listened to his view of the Church he and I would be of one communion within fifteen minutes", but one cannot easily understand how in so important a matter such a statement could be made. One asks at once: "Why, in all conscience and reason, did he not take that fifteen minutes and end the discussion, so far as he was concerned?"

When he says that you find Baptist ministers "exercising the same authority exercised by a diocesan bishop" his words are as untrue to facts and as lacking in insight as when in the next paragraph he undertakes to identify the psychology of the worshipers in a Roman Catholic congregation at high mass with that of a group of Friends silently worshipping in their "meeting".

Equally on the surface is the charge that "the Protestant Reformation . . . was guilty of one gross error when it broke up the international, or, if I may use the word, super-national, organization of the Christian Church." How far does one fancy the Reformation would have gotten without such a break-up? Surely the good doctor forgot his history for the

moment and gave his reason a temporary recess. He is at least consistent, however, when he proposes that we "welcome with cordiality" the suggestion of "the name The United Church of America, and a council of these communions which will have certain duties laid upon it to unify the aggressive work of the churches, etc." No wonder, with such commitments, he gladly passes on to the next speaker the task of suggesting "steps in the right direction".

It is when the Episcopal Bishop assays the task of showing this next step that the impossibilities of these fine schemes appear. How can our Episcopal brethren bring themselves to expect, or even to suggest, that non-Episcopal bodies shall accept their "quadrilateral"? What can they think of the morality of asking that we give to their ordination and their sacraments an interpretation which we know to be different from their own? What can they think of our intelligence when they propose a course which this one writer is at least frank enough to suggest will in time leave the *Episcopalians* in command of the field?

In general, while here and there we meet some recognition that the principle of loyalty, love and obedience to Jesus Christ should constitute the foundation of all unity and of all practical union, the element of obedience is rarely mentioned and never when practical procedure is under review. It is a disappointing exhibition of missing the one open way. When the Holy Spirit shall lead us to follow Jesus Christ we achieve *unity* and cease to worry about *union*.

This statement in the "Appendix" is worthy of careful thought: "Unity must come from the people to the leaders, from the lower to the higher, so that the Body itself may be made ready for the Master's use." The practical proposals of this volume overlook this democratic idea. Let Christ have his way in the people and the people have their way under the lead of the Spirit, and "the Church" will have unity and all the union its life and service require.

By all means this set of addresses, officially proclaimed, so

to say, by Dr. Lynch should be diligently examined by all students and lovers of unity and of "reunion".

Editing and proofreading were neglected.

W. O. CARVER.

IX. MISCELLANEOUS.

History of the University of Virginia, 1819-1919. By Philip Alexander Bruce. The Macmillan Co., New York, 1920. Vol. I, 376 pp.; Vol. II, 395 pp. \$9.00.

These two handsome volumes commemorate the centennial of the University of Virginia in a worthy manner. At the late commencement fitting ceremonies in honor of the occasion took place. The present work is quite to the point. As a matter of fact, these two volumes only go to 1842, through the "Formative and Experimental Stage". The remaining volumes will cover the later years. The treatment is very full and minute and ought to be a treasure for old students of the university that has exerted such a wide influence on the country, particularly the South. There are very few of our Southern institutions that do not bear the impress of the University of Virginia in certain respects. The course of study in the Southern Baptist Theological Seminary was largely modeled after the methods of the University of Virginia under the guidance of John A. Broadus, whom Prof. F. H. Smith calls "the greatest alumnus of the university". One hopes that the future contains the best days for this great school.

A. T. ROBERTSON.

Letters of Principal James Denney to W. Robertson Nicoll, 1893-1917. George H. Doran Co., New York, 1920. 270 pp. \$2.50.

Here is one of the most delightful books that one can find. Principal Denney was a man of great genius, of great force, of great charm, of great influence. He wrote constantly for *The*

British Weekly and for *The Expositor* and wrote letters to Sir W. Robertson Nicoll which he has here published. There is a sketch of Dr. Denney by Dr. Nicoll and a tribute by a former student, Prof. J. A. Robertson, of the United Free Church College, of Aberdeen. In these "Letters", Dr. Denney writes with perfect freedom about the persons of importance of his day. His pen is very sharp and racy and one revels in the pungent comments on men and things. Dr. Denney had positive convictions on the cross of Christ and did his greatest work in the interpretation of the Death of Christ. The very spirit of Denney breathes through these "Letters" to Dr. Nicoll and I have very greatly enjoyed them. Any one who enjoys Denney's books ought to read the present volume. He will understand the man far better and will be greatly stimulated also. I had the privilege of meeting Dr. Denney at Mansfield College, Oxford, in 1905. He preached one Sunday for the college and Principal Fairbairn invited me to dinner to meet him. The sermon was one of the noblest that I ever heard and the talk at dinner and afterward in the library was high and stirring. We kept up an occasional correspondence till his death, and I greatly prized his friendship. In the present volume Dr. Denney has many *obiter dicta* about current books that are extremely interesting and helpful. We should all be grateful to Dr. Nicoll for publishing the volume.

A. T. ROBERTSON.

What Must the Church Do To Be Saved? And Other Discussions.
By Ernest Fremont Tittle. The Abingdon Press, New York and Cincinnati, 1921. 106 pp. \$1.25 net.

I do not like the title of this book. I like very much some of the things in the book. With the whole disposition of ministers "to play down" the Church in our current crisis I have no sympathy. It is bad psychology, poor strategy and worse religion. The Church is not lost, and it is not the business of the Church to save itself. Why should representatives of the Church go about berating their own institution and encourag-

ing those criticisms which are so largely unjust and so often imply misunderstanding? The Church has really suffered less in the world upheaval than any other institution of our civilization and it needs certainly no more change to meet its functions and do its tasks than do the school, the state, the business corporation, the labor organization. In the midst of the crash of worlds and the ruin of empire the Church holding forth the redeeming cross stands the hope of a new order. If any Church finds itself lost or losing let it seek the cross and seek the world with the cross. Then it will stand forth in the light.

Our author has well sensed much of the need of the hour and some of the difficulties of the churches. He is especially dominated by the contrast between traditionalism and modernism, and, along with brilliant epigram and trenchant criticism and many a wise constructive suggestion, he has all the faults of those who think in contrasts and delight in oppositions. It is a thousand pities when a vigorous soul is gripped by a passion for the new, the vital, the effective, if he forgets the values of the past. If all that which the fathers did and taught was either false or puerile one wonders whence came we. It is a good thing to keep in sight the continuities of history, the persistent power that makes for progress.

When our author declares that "it is important for the Church to modernize its dogma and make it a fit temple for the modern mind" one is moved to inquire whether the modern mind may not need some cleansing, some modification, in fact, a genuine regeneration, before it can be fit worshiper in any true temple.

The chapter on Sex brings forward much that needs to be taken account of by way of extending the dogmatic idea of sin to include emphatically the ethical elements as understood in the light of growing social consciousness. Yet the discussion is marred by a singular lack of appreciation of this ethical element in the Old Testament. Some of the statements about the Old Testament teaching are nothing short of amazing in their misunderstanding. Only "now and then" does Dr. Tittle find that "some prophet insists that sin is involved in any wrong

relationship to fellow man." What version of the prophets can he have read? In all the chapter one fails to find one word to indicate that sin is treason against God, or in any way to be reckoned as directly related to God. It is a relief to discover this feature in a later chapter, where however it is incidental. The basal fault of the book's attitude is that in it God exists for man. The work is almost exclusively anthropo-centric. If sin is *only* against men, then what are men but a group of mutual sinners? And so to define sin is to leave no access for the Saviour.

The author's treatment of Salvation corresponds with that of Sin. "The Psalms, as a whole", he finds, are defective in that they "reflect the priestly conception of propitiatory sacrifice", while "Jesus has nothing to say about the need of propitiating God." Certainly Jesus was not conscious of any deep contrast between His own and the psalmists' teaching of sin and salvation. Nor does it sound like His own words when we read that Jesus "risked and finally lost his life in the hope that those coming after him might have life, and have it more abundantly."

A little more care as to facts here and there would have been well. Robert Moffatt would not then have been placed in China (p. 107), nor Charles Booth have written "Darkest London" (p. 110), and the Japanese official embassy (p. 110) would have been more accurately referred to. Singularly it was not Paul, but Peter, who gave us the phrase that Jesus "went about doing good" (p. 127).

The general positions and certain detailed teachings of these Mendenhall Lectures seem strange when one considers that the Foundation provided for "a perpetual lectureship on the evidences of the divine origin of Christianity and the inspiration and authority of the Holy Scriptures."

The positive, constructive features are fresh, vigorous and mainly in the right direction. Needless negations and false contrasts mar the value of the work. It bears the marks of immaturity. The lecturer had cut loose from traditional moorings and set forth on voyage to a new and better land. He

had not yet got his charts well wrought out and later on he is likely to find that he left behind some very valuable cargo and important parts of his tackling.

W. O. CARVER.

Highland Light and Other Poems. By Henry Adams Bellows. The Macmillan Co., New York, 1921. 135 pp. \$1.75.

Mr. Bellows writes simply and pleasantly of the sea in the main. He is not a man of books, but of nature, and will doubtless grow to greater heights. But he has simplicity and a certain charm, if no great power as yet. But there is promise of that.

A. T. ROBERTSON.

Moments of Devotion. By Bruce S. Wright. The Abingdon Press, New York, 1921. 109 pp. 75 cts. net.

This beautiful, convenient-sized booklet has intrinsic merits as a manual of devotion in choiceily selected texts, sane and helpful comments and short, suggestive prayers that make it most suitable for use as an aid to devotion for the individual or the family circle.

G. B. E.

Followers of the Marked Trail. By Nannie Lee Frayser. Abingdon Press. \$1.25 net.

This is a Bible study book for boys and girls of the junior age, in the Week-day School Series, edited by George Herbert Betts.

Miss Frayser is an expert in story-telling. Here she presents the Bible as a guide-book, and its great leaders as those who made trails and put up sign-posts for others to follow. The perspective is excellent: Abraham is "The Great Pioneer"; the Israelites in the wilderness are "Seeking the Trail"; Amos puts up "A Danger Signal"; Jesus is "The Path-finder" and Paul is "One Who Put Up Many Sign-Posts". The atmosphere is charming, for the stories are told with freedom, and accuracy, with spirit, yet with reverence. The brief study-topics at the end of each chapter are sympathetic and varied. It is a capital piece of work.

E. B. R.

INDEX TO BOOK REVIEWS.

	Page
Abbott, Lyman: What Christianity Means to Me.....	342
Abernathy, Arthur Talmage: Twenty-five Best Sermons	362
Baptist Fundamentals	360
Bellows, Henry Adams: Highland Light and Other Poems.....	372
Bruce, Philip Alexander: History of the University of Virginia, 1819-1919	368
Burton, E. D.: Christianity in a New World	361
Charles, R. H.: A Critical and Exegetical Commentary on The Revelation of St. John	346
Cope, Henry Frederick: The Week-Day Church-School.....	358
Earp Edwin L.: Rural Social Organization	363
Eltzholtz, Carl F.: The Child: Its Relation to God and to the Church	356
Emerson, Harrington: Twelve Principles of Efficiency.....	357
Encyclopedia of Religion and Ethics.....	349
Frayser, Nannie Lee: Followers of the Marked Trail.....	372
Grimshaw, Robert: Personal Efficiency	356
Harper, William Allen: Reconstructing the Church	357
Higginbottom, Sam: The Gospel and The Plow	353
Humphreys, Arthur James: Christian Morals.....	349
Jordan Louis Henry: Comparative Religion: A Survey of Its Recent Literature	351
Langdale, John W.: Citizenship and Moral Reform.....	364
Letters of Principal James Denney to W. Robertson Nicoll, 1893- 1917	368
Mackinlay, Lt. Col. G.: Recent Discoveries in St. Luke's Writings	342
Masters, Victor Irvine: Making America Christian	350
Moulton and Milligan: The Vocabulary of the Greek New Testa- ment	345
Moulton, James Hope: A Grammar of New Testament Greek	343
Robertson, J. A.: The Hidden Romance of the New Testament..	348
Robertson, James A.: The Sayings of Jesus.....	343
Saunders, J. R.: Men and Methods That Win in the Foreign Fields	355
Seeberg, von Reinhold: Die Grundwahrheiten der Christlichon Religion	345
Snowden, J. H.: A Wonderful Morning.....	349
Straton, John Roach: The Gardens of Life.....	363
Streeter, B. H.: The Message of Sadhu Sundar Singh.....	351
Taylor, Vincent: The Historical Evidence for the Virgin Birth.....	344
The Problem of Christian Unity	364
Tittle, Ernest Fremont: What Must the Church Do To Be Saved?..	369
Tracy, Frederick: The Psychology of Adolescence	358
Watkinson, W. L.: The Shepherd of the Sea.....	362
White, James Asa: Our B. Y. P. U.—A Manual for Young People on Organization, Programs and Methods	359
Wilson, Philip Whitwell: The Vision We Forget.....	346
Wright, Bruce S.: Moments of Devotion	372

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